

THE PRESENT AGE.

CHICAGO OFFICE, 364 WARREN AVENUE.

We should have first material, then intellectual, then religious freedom.

NEW YORK OFFICE, 213 WEST 23D ST.

Vol. VI. No. 20.

NEW YORK AND CHICAGO, SATURDAY, APRIL 20, 1872.

Whole No. 185.

At Home and Abroad.

The inquiry of truth, which is the love-making of it; the knowledge of truth, which is the possession of it; and the belief of truth, which is the enjoyment of it; is the sovereign good of human nature.

THE TWENTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

One of the severest storms of the season promised ill for the celebration of Easter Sunday and the Anniversary of Modern Spiritualism, which this year fell on the same day. The magnificent floral decorations in this city have become celebrated. All sorts of floral emblems and beautiful devices express the gladness of the season which has been shown in the past and rejoicing ever since the earliest periods of history. But the driving rain and high wind kept almost every one in doors this year.

Notwithstanding, Apollo Hall was filled in the afternoon. The programme was an interesting one and included names of distinction. Some disappointment in the absence of speakers was experienced, but on the whole the day was one of pleasant reunion.

Dr. HALLOCK was chosen chairman of the meeting and opened the services with a pleasant speech; he said:

We are here in commemoration of certain events which transpired twenty-four years ago—events which are destined to produce a radical change in the current of human thought with respect to human life, here and hereafter.

Yes, this change will be slow; but one day it will be a prophet, he has only to be an ardent of natural progress to know that it will be sure. There is a common instinct which attracts humanity toward all that is good and true, which is always accompanied by a desire to utilize the knowledge.

There is an apt illustration of this in the fact that when the pestilence that walketh darkness as was said of old—when death was supposed to be borne from city to city by invisible messengers sent of God to execute the divine vengeance, men only sought to stay its ravages by means as futile as those said to have been resorted to by the savages to drive away an eclipse of the moon. But when it was once discovered that the plague had its origin in mundane and neglected cleanliness—rather than in supernatural wrath, we know that in this discovery reform had its birth.

Even so, when men come to realize that their ceremonial religion, their political economies, their French philosophies and their physical sciences have utterly failed, they feel they have, and fail they must.)

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these she seems to have been the primary moving power. It was woman, according to the record, who inaugurated revolution in Paradise. She caused it to become necessary for man to bestir himself a little. We know now as Spiritualists that the only rational enjoyment that can make Paradise worth living in must come from the industry which has for its reward a perfect knowledge of good and evil. Mere innocence can sense evil, and may enjoy good; but these qualities are mixed in all the fruit that lies within human reach, and a just discrimination is only possible to the wisdom that is born of studious observation and experience.

It was a woman who rescued Moses from the Nile, caused him to be instructed in all the learning of the Egyptians, which, with the influence derived from his mother, prepared him to become the emancipator of his people and their law giver. Society from generation to generation grew strong and vigorous in the sunshine of that man's revelation of laws. It was only when a greater light had arisen that the former became the very shadow of darkness; and, strange to tell, underneath that veil of obscurity, the world, calling itself christian, sits to-day.

Orthodox commentators upon Roman history are at no pains to conceal their chagrin that the wisest laws and purer morality and religion introduced among the Romans by Numa Pompilius should have been avowedly received through Egeria, his inspired wife and instructress. They praise the virtue of the law maker, admit the value of his laws, and in the same breath denounce this good man's ascription of them to the inspirations of Egeria as a fraud!

Some two thousand years ago there lived a Jewish maiden, who, in this nineteenth century of progress, and on this very day while we sit here will be entitled by the most ancient and by far the largest sect in Christendom, *Mother of God!* What did she do? She gave birth to, and reared a son, through whom the indestructible nature of humanity was brought to light. In other words, he revealed the spiritual nature of man, and exemplified the power of spiritual laws over the actions of men. So, through the adjustment of chronology to astronomical law, it owns at this time that we are commemorating a fact identical in kind with that which the most orthodox of the sects are celebrating; namely the continuance of human individuality beyond the grave. The only difference between us as to this primary fact is, that while we realize it as a part of experience, they accept as a matter of unreasoning faith.

But it is to woman again, as of old, to whom we are indebted as the primary medium of this knowledge, and, as it seems to me, the finger of consecutive history (as outlined in this brief sketch,) points to the fact that man will re-enter Paradise only so soon as a celestially inspired and noble womanhood shall take him by the hand and lead him there.

Mr. Barlow sent a poem to be read by Mr. Beckwith. Then followed Mr. Charles Partridge, one of the pioneers, and perhaps the first earnest investigator through the "Fox girls." He said in brief:

Man kind in its early and grosser condition knew only what it could see, feel, and test by its senses. It was many centuries before anything but physical power ruled the world; nevertheless we have evidences even then of another life beyond this. The fact that man survived the dissolution of his body was recognized. It has been a great labor for them in another state of existence to demonstrate that there is a life beyond this.

They made a great effort six hundred years before Christ through Christa, whose works and life were so much like Christ as to prove almost a parallel. Christa did try to bring life and immortality to light.

In Jesus there was another effort. He taught of a future life, but no one believed him. It was an unpopular truth. His friends did not know him, his truths were so unpopular—as in the present day we find at times he will not be recognized by those he has esteemed his friends, because he utters unpopular truths.

Then in Swedenborg there was another effort. He was a medium, but he knew too much of the laws of the earth, and bent Spiritualism to confine his theories to his knowledge. I repeat he knew too much, or considered that knowledge which was after all only investigation, and so he bent his Spiritualism into the channel of his thought.

After Mrs. Fox and Margueretta and Katie came to this city, to the old Barmen hotel, on the 11th of Sept., I went to see them in Rochester. I communicated the result of my visit to my friends, Dr. Grey and Judge Edwards. Dr. Grey and my-

self made arrangements to investigate the subject, and that the public should do so also, and on the 30th of Dec. 1850, Mrs. Fox and Margueretta came to the city and the first circle was formed. It consisted of myself and wife, Dr. Grey, Judge Grey and Oliver Wellington. We satisfied ourselves that spirits communicated, and then we let the public come without any charge.

Since that time the manifestations have spread from family to family throughout the civilized world. There is not a spot on the broad earth where Spiritualism has not been known. I think since then we have fallen into errors, some of which I will mention. First, we have been at fault in spending our time and talent in constantly disputing with skeptics. Those that have been entirely convinced of the truth of Spiritualism do not go much farther. Secondly, a medium is a very tender thing. Supposing you pour hot water on these delicate flowers. They are now in a state of flowering; change that condition by chill, and what have you? a mass of decay. Take a medium into these disputes—do they give us anything? Go to mediums and tell them you think they are a cheat, and how can you expect to receive any communication? Everything has its condition, especially mediumship. We have not protected mediums as we should. It is not desirable to become when they are treated as we treat them. I feel that we have erred. We have a few mediums that charge a great price. Can the poor have this gospel preached to them now? We are making an aristocratic thing of it, and not the light that shall be to all people.

Thirdly, I think we have abused the Bible instead of using it. I used to think the Bible was stupid, but modern Spiritualism has enabled me to understand it. The spirits have taken it into their hands to unfold the facts and systems revealed in the Bible, and to complete those manifestations. Explain the Bible according to Spiritualism and it will instruct and elevate humanity. Let us make a new departure with this faith revelation of old and new truth, and do good with it.

Mr. Partridge was followed by Mrs. Woodhull, who speaks so rapidly that it is difficult to report her, for her remarks are not a series of generalizations, but of aphorisms; not one of which should be lost for the proper understanding of her deductions.

It has always seemed to me as if we too often failed to recognize the unity of progress. This failure brings people to imagine that they are the movement when they are only the means. Personalities become merged in movements. Spiritualism is the last great movement in the department of religion. It results from a cause, uses means, and accomplishes ends. It must have come in spite of the Fox girls, instrumental as they may have been in its advent. It has spread through the most determined obstacles. It has not spread because of assistance. It has made individuals. Instead of claiming honor because of their labor it becomes them to say the benefit is ours. Who are they that are fit to be called by its name?

Spiritualism is the wonder of the age, connecting the past with the present. It is the Star in the East. It is humanitarian and embraces humanity. It is democratic. It is no respecter of persons, there is in it neither high or low, rich or poor. It is grand enough to gather the whole human family in its embrace. It recognizes that if the place of any one of you were vacant humanity would be incomplete.

Spiritualism has a divine, practical side, as it also remembers all the higher acquirements of the soul. Apartments may be made to confine it, but it spreads beyond them. It will descend to the most degraded. Do not believe in a monopolized Spiritualism. No one can determine who are and who are not Spiritualists. Spiritualism is large enough to take in Tuttleism, Brittenism and Woodhullism. None of us have grown to the stature of a God. I cannot be a sectarian and be a Spiritualist. Every body may form a part of it, but it is the whole of all things.

There is a great principle underlying all reforms, and that principle is individual freedom. We should have first material, then intellectual, then religious freedom. But the world has tried to reverse this order, and make religious freedom first and foremost. It is the mission of Spiritualism to begin at the foundation of society. It has not yet taught us our relations to each other.

All organization is government, therefore if Spiritualism meets human needs it must organize a government. Unless it do this it cannot meet the demands of the world. It is the first duty of those who complain to look to the government. I need not tell you of the oppression which the government does not alleviate. Thirteen millions

of persons are constantly at labor and their labor is not recognized. Again, one half the people are subject to the other half. Is that humanitarian? We have had humanitarianism long enough, we must have humanitarianism now.

Because I advocate correct principles of government I am said to do wrong to Spiritualism. But it is true that Spiritualism has done a mighty work. It has defined the relations between the two spheres. But has it told us how man should live with his fellow—how children should be born? Even for attempting to go to the bottom of society and expose its depths of wrong I have been assailed in this desk as one who promulgates a false philosophy, degrading to the spirit. For all that, Spiritualism will have to solve the great question of the relation of the sexes.

Why should not Spiritualism be a good religion, and why should it not be a good government? Why should it not be justice to all? We have freedom of church, we want freedom of state.

On the 9th and 10th of May a human rights convention is to be held in this city, the object of which is that human rights may be secured to all. I trust that Spiritualists will take steps to be represented in that convention, not as sectarian religionists, but as humanitarian Spiritualists.

Mrs. Fannie Allen closed the meeting with a fine inspirational poem, before which she gave the following address after thanking the audience for its kind reception of her.

Spiritualism existed in thought and deed long before its advent twenty-four years ago. In the old Biblical account of the garden of Eden there was communication between heaven and earth. It spoke when Saul sought the witch of Endor. But on this one day, this anniversary, you find yourself waking up from spiritual slumber.

Spiritualism is a grand thing. Angelism is a grand thing; by it you can lift the fallen and relieve the suffering, and that is better than inspiration. But the world needs much. Your school rooms should be attended to. In all the school books there is not one that teaches physiological laws and the relation of the use of intoxicating drinks. Your jails and penitentiaries are crowded. What can be done to introduce reform, and more charity in the present?

We are grappling with a monster, divorce. It is a mighty monster of depravity. If you wish to overthrow it you have got to touch the bottom. If you dam it up it will be like a river and overrun its banks.

The old nursery rhyme "Mary had a little lamb," illustrates the whole subject of reform. "Why Mary loved the lamb you know." There can be no reform of Spiritualism unless through love. All reforms must be bound to that fact, because united by a grand tie we will love each other, and this love will extend to all, since it is somebody's mother, or brother, or sister, that needs help or love.

Supposing the cry of fire should burst upon you, and you knew it was your own loved ones that were in danger, would you say "oh yes, it is a fire," and sit still? No, your love would urge you at lightning speed to help and rescue those in peril. But is not some one in danger, is there not peril somewhere when the alarm sounds?

What was it that saved Chicago? Was it not the great spirit of love? Suppose the people had stopped to ask, does he belong to this church? Is she perfectly respectable? before they had extended the hand of sympathy to the suffering? It is this spirit of love that will save humanity.

You like to receive communications from an eloquent Indian, you say "beautiful!" "fine!" and listen with delight; but suppose that same Indian were to appear in your midst in his physical body and surroundings? Do you think you would so eagerly welcome him? You read Dickens books, and enjoy the portrayal of character, but if the characters were really in your presence would you recognize their nobler traits? We need to bring Spiritualism upon the plane of humanitarianism, so that our love will be manifest in all that we do.

The addresses were interspersed with music by Mrs. Adams, and Messrs Grosse and Farnsworth, and the platform was ornamented with flowers through the generosity of Mr. Keyser, one of the committee. Notwithstanding the storm without, sunshine reigned within, and a general spirit of good will and enthusiasm prevailed.

THE BOSTON CELEBRATION.

The twenty-fourth anniversary of modern Spiritualism was celebrated on Monday evening April 1st, at Music Hall. We were the victim of

a most vexatious delay caused by an accident to a freight train on the road in advance of the Shore Line express, and in consequence were unable to participate in the festivities of the evening. But we learn that the affair passed off most pleasantly, and was a decided success in every way.

Mr. Daniel Farrar, one of Boston's pioneer Spiritualists, who was chairman of the committee of arrangements, opened the intellectual part of the programme with a brief address of welcome in which he spoke of the occasion as commemorative of the greatest event of the century; the establishment of telegraphic communication between the mortal and immortal spheres.

He was followed by the Boanerges, of our cause, that bold, fearless, eloquent iconoclast, William Denton.

He spoke of the immense progress Spiritualism had made in the brief quarter of a century since the Rochester rappings commenced, as being unparalleled in the history of the world. It had in that space of time advanced more than the world did for six thousand years previously, and that if its progress should be as great for twenty five years to come, there would scarcely be found a man in the universe who would desire more evidence of a future existence. He closed his speech with a brilliant prophecy of the future of this great movement.

The talented lecturers, Mrs. Emma Harding Britten, and Miss Lizzie Doten were expected to be present, but greatly to the disappointment of their admirers, they were not there. Mrs. Palmer of Maine and Miss Jennie Leys made interesting speeches.

Mrs. Conant, of the *Banner of Light*, spoke earnestly and eloquently from the control of Theodore Parker. She reviewed the grand work accomplished by Spiritualism during the past twenty five years. She affirmed that during this time the inhabitants of the celestial spheres had been constantly experimenting to find the best ways of approach to the material world, and were constantly progressing in this knowledge. They were rapidly reducing it to a science, and learned spirits who had graduated in this school, were proposing to visit the earth with more wonderful manifestations than have ever yet been received. The speaker affirmed that in her future life she fully expected to be able to stand upon the Music Hall rostrum with all her spiritual faculties so materialized that she would be recognized, and if one soul could do it others could. The result would be that all this spiritual darkness that now envelops the earth would give place to spiritual light. The flame now so dimly burning in the churches would be kindled into a fervid glow which would burn out all the dross. She declared that in America there were twelve or thirteen millions of Spiritualists, and that the majority of them were to be found in the churches. It was well that they were there, for in the future this light would shine out from the midst of the darkness, and overcome it by its brightness.

The speeches were interspersed with vocal music, and at the close of this portion of the exercises the remainder of the evening was devoted to dancing.

WILLIMANTIC CONN.

Here, too, the thirty-first of March was observed by the First Society of Spiritualists as commemorative of the advent of modern Spiritualism.

In the afternoon the children of the Lyceum with banners and badges marched through the aisles of the upper lecture room, the central seats of the hall being reserved for them. They gave an exhibition of exercises,

with songs and declamations, and then listened to a brief address from the writer of this notice. Notwithstanding the extreme inclemency of the weather there was a large attendance on the part of the children, and the occasion passed off very delightfully.

In the evening we delivered an anniversary lecture; subject, Spiritualism, Ecclesiasticism and Materialism, in their relations to the human mind.

We were very glad to see that the day was so universally observed. The Society in this place is in a very satisfactory condition financially and spiritually. It is free from debt and is increasing in numbers. This spring the slips in their neat, beautiful house, sold for higher prices than ever before.

And here we take occasion to say that owing to our health we are compelled to give up our New York practice and live in a smaller, more quiet place. Having received an earnest and unanimous call from the Willimantic Society to settle with them for a year, we have accepted that call and after the first of May our address will be Willimantic, Conn.

Patients about the country are informed that we can continue treating them from this point as well as from New York. Our powers of clairvoyance are not excelled by any one in this line. We have made hundreds of examinations of locks of hair from all parts of the country, and never yet had a diagnosis returned as incorrect, and in our new home we solicit the attention of the suffering to our claims.

THE DEATH OF PROF. MORSE.

This event of world wide interest occurred on the morning of the 2nd of April. The severe sufferings that characterized the early part of his illness gave place to a comatose condition, and he gently and quietly breathed away his life as in a sweet sleep. He was emphatically one of the greatest benefactors of the age. He added lustre to his country's name, and afforded by his masterly invention more material aid to civilization and progress than all the pulpits of Christendom combined.

And now he has gone to join the great army of the skies. Who shall say what aid he may not give toward perfecting the wonderful system of telegraphy that now exists between the two spheres? We are constantly receiving prophetic hints of a new outpouring from the celestial spheres, of greater marvels in the way of demonstrations of the power and influence of that sphere than any the world has hitherto known. Who shall say what part in this new Pentecostal season this good man whose death the whole civilized world mourns, may play! If we can trust the revelations that are daily coming to us, the great chemists and electricians, the magnetists and biologists of the spirit spheres are preparing to give the world such positive and overwhelming demonstrations of immortality as shall sweep away forever the skepticism of materialists and the doubts of so-called believers.

The good and gentle spirit of Prof. Morse, the skilled electrician fresh from contact with our sphere, cannot fail to be a vast acquisition to the working force of this noble band who are toiling for the redemption of humanity.

MRS. M. A. GRIDLEY.

The friends of this excellent medium and every way worthy and lovely woman will be gratified to learn that after a long absence from Boston she has returned, and taken rooms at No. 20 Upton St., with the intention of resuming her business, so long interrupted by ill health.

We have had several pleasant and most satisfactory proofs of the reliable character of this lady's mediumship, both as a test medium and a business adviser, and would cordially recommend her to all persons desiring the services of a truly reliable medium.

A BEAUTIFUL SONG.

The following song written by Miss Anna Herbert, for "Decorative Day," and set to music by James G. Clark, the well-known lyric poet and singer, has not been issued in sheet form, as song and chorus, as Oliver Wilson, Boston.

THEY ARE SLEEPING.

They are sleeping where flows of the glade and the hill,
In a mantle of love have arrayed them,
While the cannon is hushed and the bugle is still,
Sleeping on where their comrades have laid them;
Oh! the days will grow long while they linger away
In their homes which the green mosses cover,
And our eyes never trace on their heads stones so gray,
The dear name of friend or of lover.

CHORUS:

Columbia, Queen of the free and the brave,
For the faith that deserted thee never,
May thy banner of stars over mountain and wave,
Guard the graves of thy heroes forever.

How still are the ranks of Columbia's dead,
Yet they rushed on the waves of the battle,
How lowly the pride of each grass-covered head.

That faced the fierce musketry's rattle,
Yet better by far is their death than the life

Of the soulless who shrink from their duty,
God crown'd them as martyrs—who fell in the strife—
And their lives are transfigured in beauty.

Columbia's jewels, how brightly they shine
By the rivers, the sands and the savannahs,
While Peace rings her Jubilee anthem divine.

And the hills answer back with hosannas,
May the heart never throb 'neath the heavens above

That thrills not to hear of their story,
And the arm be unnered that would seek to remove

One leaf from the crown of their glory.

IS EVANGELICAL CHRISTIANITY IN ITS PRACTICAL RESULTS USEFUL OR OTHERWISE?

BY ALFRED CRIDGE.

In order that we may obtain data for determining the utility or otherwise of evangelical or orthodox Christianity, it will perhaps be advisable to consider from the negative side of the case, and ascertain some or many things which it has failed to do and in many cases failed even to attempt.

For more than a generation the nation was convulsed on the slavery question. Did evangelical Christianity do anything to solve it? No, it opposed the agitation from the outset; "cursed by Canaan" in the old Testament and the case of Onesimus in the New, were at the outset of the agitation, favorite themes of ecclesiastics, both north and south; infidels and heretics were the original abolitionists; only when the movement became somewhat popular in the north, did any considerable number of the northern clergy affiliate therewith, and during the civil war into which the churches permitted this nation to drift, clergymen in abundance were praying on both sides. We know well that evangelical Christianity lent no aid to the solution of this problem, but on the contrary did all it could to preserve the victims *statu quo*.

What are the live questions of today? Great railroad corporations, aided by corrupt legislators and rich speculators snatch the means of subsistence from the honest worker by unsettling titles to land and locking up from cultivation immense tracts of country. Do the clergy or the churches protest against the gifts of God or nature being thus monopolized by soulless corporations, while hundreds of thousands are ragged, starving and criminal, because of this systematic denial of natural rights? They are dumb, and well they may be; for the leading member of the most gigantic company of land swindlers yet organized, to which company Congress has recently made an *unauthorized* donation of over five hundred millions worth of public lands, equal in area to six average kingdoms, in consideration of almost ninety millions worth of work—this was an active Episcopalian; and he founded a College to teach the doctrines of his sect.

Education. The more zealous evangelicals are now engaged in forcing the Protestant Bible into public schools, giving the Catholics an excellent pretext for not educating their children with others, and for asking the privilege of distributing their own school fund, the whole tendency being to perpetuate those sectarian distinctions which an education in

common would rapidly obliterate. Thus they perpetuate ignorance, a leading cause of vice and crime. Moreover, the education current in common schools, and in most others, is of very poor quality, one reason of which is that people are taught by the churches that it is sinful to reason freely on one class of topics; and as the natural faculty of reason is thus crippled and bound in one direction it loses its power in all. Our current systems of education involve an expenditure of years to learn what could better be done in months, if the latter were intelligently employed; it is unnecessarily tedious, but little directed to the practical issues of life or to the acquirement of a knowledge of the properties of matter. Children not only can understand science when presented to them, as it might be, in an attractive form, but would delight in it. Repelled both from literature and science by the repulsive garbs in which both are scholastically presented, unprovided with legitimate amusements, one day in seven made a day of gloom instead of rest and recreation, is it any marvel, that as children grow up they become sensational, satisfied only with noise, dissipation and revelry? With no object in life on which they can concentrate, with no loftier hopes or aims than a desire to escape the torments to which the churches say they may be liable in a future life, but which a virtuous life on earth is said to be powerless to avert, what wonder that they endeavor to forget in drunkenness, in dissipation, in vanities and fashions, the dismal images of the future with which evangelicals endeavor to fill their minds? What wonder that when no outlet is supplied for mental activity in a variety of legitimate and pleasing pursuits and studies, one powerful faculty—that of amativeness—should become dominant and perverted, and that thus prostitutes, by tens of thousands, are created in our large cities? I say created; for the supply would not exist but for the demand caused by a neglected education and vitiated tastes. But do the churches aim to teach us the laws of our own being in reference to this or any other subject? Do they teach children and young persons how to so regulate their daily lives as not to generate unnatural desires? No; for they say we are totally depraved by nature; and believing this, what marvel that many approach very near the line of total depravity? "As a man thinketh so is he."

I charge, then, that evangelical Christianity, by means of its false views of human nature, its false dogmas concerning a future life, its consequent neglect to cultivate the study of the present, in regard to political, physical and physiological science, has enthroned monopoly and injustice in high places, because it has cherished ignorance and neglect, educationally and socially. Though it does not, (as it once did) oppose the cultivation of the physical sciences it still makes no endeavor with its enormous pecuniary resources to popularize that cultivation; and that as it once opposed the physical sciences it still opposes the study of the science of society, whereby the causes and cures of gross social and political evils would be ascertained. I charge that it strives to stifle discussion on such subjects, to prevent facts from being ascertained and disseminated on which theories could be established; that, as the progress of geology has been thrown back three centuries by the efforts of religionists in the past, so in the present and the future these same religionists are endeavoring to arrest the study of the science of man, which they feel instinctively in advance will be as fatal to their religious dogmas as geology to Genesis. I claim that the means of which the evangelical churches are possessed (in great measure by fraud) are uselessly or injuriously expended; that the time which is devoted to avoiding imaginary evils in the future could be used in doing away with real ones in the present. I maintain that, inasmuch as the major includes the minor, and as eternity includes time, any religion which can (as these religions claim) save mankind from infinite hells in a future life, must be infinitely more

able to save them from the finite hells of the present. Not only, however, are mankind not saved from these, but the churches, with rare exceptions, make no attempts in this direction. Here on earth where the efficiency of their doctrines to the end is capable of being demonstrated, they are weighed in the balance and found wanting.

There is one apparent exception with respect to the attitude of the churches in regard to popularizing science, which, however, can be explained in accordance with the preceding views. "The Young Men's Christian Association" has courses of scientific lectures, libraries, reading rooms, etc. So far, so good; but why was this organization inaugurated? Probably since the old mechanism was inadequate to keep people in the churches, and as people would have science and literature in some way, these associations endeavor to direct this demand in preference to allowing it to be otherwise supplied; so they mix religion with science, in the oil-and-water principle, however; their libraries keep out, I presume, most live books, and their reading rooms of course exclude radical papers. Observing that the Mechanic's Institutes and other organizations of the kind in England were decidedly unfavorable to orthodoxy it was probably desirable to organize something here in the United States which would exclude heresy. But it is well that they have done this much. I am gratified to observe, however, in repeated visits to the Reading Room in Washington that out of from twenty to forty readers it is exceedingly rare to see one take up any of the score or two of religious papers and magazines so abundantly supplied, while the secular periodicals are in very active demand; as would be the various radical papers, but for the ecclesiastical censorship, inseparable from the organization, by which they are excluded.

Within the limits of an article no more can be done than to glance suggestively at the leading points of this important subject. We have seen what evangelical Christianity has failed to accomplish, and what it has failed even to attempt. What evil it has done, and is doing, even under the eyes of a comparatively free government in the nineteenth century, with its wings clipped and its claws cut, would require much space to detail, or even to outline. But both *a priori* and *a posteriori*, from the nature of man, and from statistical facts (especially if the latter were systematically collected, in their religious bearings,) it is susceptible of clearest demonstration that it is the inevitable tendency of orthodox Christianity to develop and increase pauperism, insanity, disease, vice and crime, by limiting a knowledge of ourselves and of our relations to the surrounding universe, and narrowing our aspirations down to the one point of avoiding arbitrary torment in another life. Proclaiming (as it does in the doctrine of vicarious atonement) impunity from the effects of crime in the future, it invites to a carnival of crime in the present, to be all squared by a death-bed repentance. It teaches that this life is nothing, the future all; hence tends to make people careless to live well, reckless of others' happiness, except to try and save them from an endless hell. In short its motto is, or should be, as the poet has it,

"Where ignorance is bliss, 'tis folly to be wise."

FOR THE PRESENT AGE.

ANGELS.

BY TRA FORTNER.

Baron Swedenborg professed to have been in familiar intercourse with spirits during twenty-seven years; that he met them face to face, saw them as plainly as he had seen men in the flesh, and talked with them as freely as to his earthly friends. Alleging that he had such means of knowing about what we call the spiritual world, he affirms that there are neither fiends or angels but such as are of the human family—persons who have lived in the flesh, and having passed out of it by the process we call death, are now spirits; that all those intelligences which the Bible calls angels are but

the spirits of men and women who passed through the various phases of human existence, subsequent growth, and final death of the fleshly body. A majority of religionists have believed that angels and devils are spirits that God instantly created by a fiat of divine power; that they were both made for useful ends and the only difference between the devil and the angels is that the portion of them called angels continued to do the work assigned them, and thus answered the purposes for which they were created, while on the other hand, that portion of them now called devils, became treacherous, envious, rebellious, worthless wretches—in stead of helps, hindrances; instead of ornaments to the celestial society they were created to share and to adorn, they became perfectly abandoned.

So God directed his eminent and faithful servant, Gabriel, sustained by an adequate police force, to pitch them out of heaven; that they resisted; that after a prolonged, painful and uncertain conflict they were conquered, thrown from the celestial battlements, and after a nine day's fall they brought up in a place called hell—remarkable for intense heat, occasioned by the almost infinite quantities of brimstone with which its unceasing fires were constantly supplied; that after standing the heat like salamanders for some time, they broke loose, and from that period have been at liberty to go to and fro up and down the earth, sometimes assuming such beautiful disguises as to appear like angels of light; that in this way they often "deceive the elect," by which term is understood a favored class of humanity that God has determined to save *volens volens*. These views herein set forth, have been almost universal in Christendom ever since Christendom has existed, until very recently. Within the last twenty-five years this ancient, honorable, and pious belief has been frequently called in question, yet there are great multitudes who believe, or pretend to believe it yet. I wish it were otherwise. The belief dishonors God, alarms the timid, excites fears which are as useless as they are distressing; but above all, it has a tendency to produce intellectual debility, disqualifying those who entertain it for every investigation which demands reason or philosophy.

Society would succeed admirably in shaking off old and cumbersome errors, and in learning unknown and useful truths, if every member of it was in the habit of defining his or her opinion, of learning, or seeking to learn, what they are, how they originated, and from whence they are derived.

The religious ideas of Christendom are supposed to be derived from the Bible. Certain it is that there is but little in that book to inform us of the war in heaven between God and his army of loyal angels on the one side, and Satan and his rebellious brigades on the other.

Jude is the only Biblical writer who says anything regarding any broil between a devil and an angel. It would seem, by reading this epistle, that the writer was much offended by the remarks of certain persons "who despised dominion and speak evil of dignities," and adds, "yet Michael, the Archangel, when contending with the devil, (he disputed about the body of Moses,) durst not bring against him a railing accusation but said 'The Lord rebuke thee.'"

In the history of the quarrel here referred to between the loyal angel called Michael, and the apostate Secessionist called the devil, the following particulars present themselves: 1st, that the quarrel was about the body of Moses. A thoughtful reader would be very likely to enquire 1st; did such a quarrel ever take place? 2d; who was present when this unpleasantness occurred? and how and when did he report it to Jude? 3d; why were those two distinguished personages quarreling about the dead body of Moses? 4th; had the devil turned doctor and did he want the body of Moses for dissection? Did Michael consider that it was derogatory to the illustrious prophet and

lawgiver to have his body put to such common uses, or was he prompted by his esteem for the man to embalm his body and keep it as a sacred relic? Whatever may have been the purity of his motive or his consciousness of rectitude in claiming the dead body of the prophet, it is certain that he was actuated by a restraining fear of, or a profound respect for, his antagonist, so that "he durst not bring against him a railing accusation." The loyal angel was guilty of no other incivility towards the diabolical resurrectionist than was expressed in the brief speech, "The Lord rebuke thee." The apostle evidently refers to this little episode in the devil's history in order to show up the commendable civility of Michael towards his unworthy antagonist at a time when they were in an exciting conflict over the dead body of an old prophet.

There is a fifth notable feature in this historical allusion viz, the saint who makes it, leaves us in doubt whether the angel was restrained by his cowardice, or his natural politeness from saying, then and there, such hard words to the devil as his treasonable and infamous conduct deserved.

Dismissing this portion of the history of a quarrel between the devil and the angel as recorded in the Bible, suffice it to say that Milton's Paradise Lost, has done more than any other author's work to build up the popular belief of the instant creation of angels as servants of God and of their apostasy and rebellion. The brilliant imagination of the blind poet busied itself with the ruined battlements, the glittering arms and bloodless battles of loyal and rebellious hosts on the plains of heaven.

So far as we can judge, an angel is the highest known production of creative power. We know of nothing, not even the humblest vegetable growth, that is produced instantly. All vegetable and animal production is the result of law which works by slow and imperceptible progress, preparing first the necessary elements for its life and growth, then the germ, then the gradual accretion and unfolding; always occupying a time apparently proportioned to the significance and value of the plant or animal production. Can we believe that angels are exceptions to this general law by which the Master Builder is controlled in all his works which are known to us? Such belief is unreasonable. Hence we must rationally credit what Swedenborg affirms. I hope hereafter to show that the Bible history of angels confirms Swedenborg upon this point, and also to show what is the origin and meaning of the word "devil."

COMICAL COINCIDENCES.—Dr. Doran tells of a comical coincidence of which the rector, curate and congregation of a Western village were the victims. The rector and his curate both returned to their duty, after a long absence, upon the same day. The curate took the morning service, and preached so well as to astonish his hearers. In the evening the rector, who had officiated in a neighboring parish in the morning, ascended the pulpit, and rather surprised his flock by giving out the same text as the curate had chosen in the forenoon. Their surprise became puzzled wonderment when they found it was not only the same text but the same sermon; and one can imagine the horror of the listening curate. The fact was, rector and curate had each purchased some lithographed sermons, and were so unlucky as to inaugurate their return home with the same one. Good as this story is, it is capped by the misadventure attending three young candidates for a Scotch ministry. The first one put upon his trial, while putting on his robes, happened to desecrate an ancient-looking, well-worn roll of paper, which proved to be a sermon upon the text, "Jacob was a plain man, dwelling in tents." Seeing that the old sermon was much better than his new one, the aspirant to pulpit honors took possession of it, delivered it as his own, and then returned it to its old resting-place. The sermon was a good one, and pleased the hearers, although they would have preferred one delivered without book. Great was their astonishment the following Sunday when preacher number two treated them with the same sermon from the same text; but it was too much for Scottish patience when a third minister, falling into the same trap, commenced his sermon by announcing that "Jacob was a plain man,

dwelling in tents;" and one old man relieved the feelings of his fellow-sufferers by exclaiming, "Dwell 'um. Is he never gawn to die?"—Chambers' Journal.

Nothing exhibits greater ignorance of the history of the church and of the history of mankind, nothing more fitted to reduce the intellect to imbecility, and to carry back the race to barbarism, than the idea that we have nothing more to learn. Christianity has come down to us pure and perfect, and that our duty is implicitly to receive the lessons of our catechisms.—Chambers' Journal.

PATIENCE is always crowned with success. This rule is without exception. It may not be a splendid success, but patience never takes anything in hand that she does not succeed with in some form.

Scientific.

"On the hardest adamant some footprints of a stamping in; the last rear of the host will read out of the earliest war."—CARLE.

THE "HOLLOW GLOBE" THEORY.
REMARKS AND CRITICISMS.
BY PROF. E. WHIFFLE.

I have heard many remarks about the "hollow globe" theory, within the last few months, and come to both favorable and adverse conclusions; moreover, as the aforesaid theory makes pretensions to a rigid scientific basis, I bethought me that it just and proper that I examine the matter before I pass judgment. I have read the work and will proceed to write up my impressions concerning the novel theories contained therein.

The work contains 447 pages, and is published by the Religio Philosophical publishing company. The facts and theories profess to emanate from invisible intelligences which were given through the organism of M. L. Sherman, M. D., written by Prof. Wm. F. Lyon, now residing in Adrian, Mich. The materials were furnished in fragments, often in a "dark and mystic manner," while the labor of construction into a coherent form devolved upon the scribe. Mr. Lyon writes: "Although the prominent ideas given to us, yet they seem to have passed through my organism in a manner that it is quite difficult to determine from whence they came and how I have been able to present them in this form." The style of authorship is substantial and attractive, and the prominent ideas embodied in the work are accepted by a large number of Spiritualists. The author attempts to establish the following propositions:

1. The globe consists of a hollow shell, with an exterior convex surface and an interior concave surface, the latter of which "is accessible by circuitous and spirally formed apertures that may be found in the explored open Polar Sea." Through this spiral gateway we shall eventually sail to the beautiful shores of the interior world, which is lighted with aural splendors, and people with the noblest specimens of civilized man. The purchase of Aladdin's lamp, which was no accident, circumstance, but an event accomplished by spiritual interposition preparatory to the grandest revelation that ever embellished the pages of history; it being required for a way house between San Francisco and the Eldorado situated in the great concave of the "hollow globe."

2. The earth was built by spiritual beings, upon the high principles of art, with strict reference to economy of material, and was modeled in the form of a spherical shell, thirty to forty miles in thickness, with both the outer and inner surface evolved as suitable theaters for life.

3. Globes while young and immature, are gross, cold, and chaotic; and in that condition are dependent upon their solar luminaries for positive magnetic forces, to initiate progressive changes; but eventually they become self-generating spheres, evolving their own forces, which not only are their axial and orbital movements effected, but light and heat are manufactured. As these progressive stages advance the planets are supposed to revolve from the sun, to become more independent of the solar energy, and finally, after passing from electrical to a more completely

condition, they each and all be-
come self regulating suns, occu-
pied by a retinue of glorified inhab-
itants.

Progress is assumed to pertain
to all objects, beings, and forces
in the universe. All things—ele-
ments, forces, faculties, and forms
of whatever grade—are fraught
with progressive tendencies. Not
only progress predicated of prox-
imate forms, but of ultimate elements
also—of substance *per se*.

No distinction is made between
matter and its affections. A thing
and the succession of states to which
it is subject are confounded. Forms
of motion are formulated as forms of
matter; conditions and relations are
confounded with things. The vari-
ous forms of molecular motion, as
electricity, magnetism, gravitation,
light, heat, &c., are assumed to be
substantial fluid particles, eliminated
by progressive changes from grosser
material, and exerting a positive con-
trol over gross matter. Whether
these substances are interchangeable,
that is, whether electricity and color,
or color and mechanical motion,
are susceptible of transmutation into
each other, we are not informed.
It seems to be held however, that
matter and the imponderables are
interchangeable.

The white light of the sun,
from which the solar spectrum is ob-
tained, is not the reflection of super-
heated hydrogen and other metallic
vapors in the atmosphere of our so-
lar luminary, as our scientists have
taught us, but is the result of a single
imponderable substance surrounding
the sun, evolved by the co-action of
male and female principles, called
pygma. Moreover, "the dazzling
splendors that we behold in the sun,
are but its spiritual spheres inhabited
by inconceivable hosts of shining
spiritual intelligences, so innumera-
ble as to defy all attempts at mathe-
matical computation, and the solar
spots depend simply upon the evolu-
tions and change of position of the
incomprehensibly numerous armies
of spiritual beings that inhabit the
spheres of that central orb."

Size and distance are relative
merely. We judge of them by a
fixed standard which accords with
human vision. They change accord-
ing to the nature of the optical in-
struments through which they are
viewed. Telescopes make objects ap-
pear nearer, and microscopes make
them appear larger than they do to
the natural vision. In accordance
with this principle, it is assumed that
the human eye will become modified
by progressive development, until it
shall be competent to take cogni-
zance of all forms, essences, and
thoughts in the wide universe.

Such is an epitome of the views set
forth in the pages of this book. (For
convenience I will designate by the
term *author*, the spiritual intelligen-
ces, medium, and scribe, who were
instrumental in the production of
this work.) Of the truth of these
several propositions, the author is
thoroughly convinced. He brings to
their discussion a spirit of great de-
votion and enthusiasm; and it would
not be surprising if, in his zeal to
clear the way for the acceptance of
his special views, he should display a
disposition to belittle the value of
experimental knowledge. After tak-
ing the scientists severely to task for
drawing large conclusions from lim-
ited data, he proceeds himself to the
most astounding conclusions from the
smallest possible nucleus of fact. If
the views he combats are utterly
baseless, many of his own have at
least only an empirical foundation.
His arguments are so interwoven
with the exploded notions of the last
century, that their acceptance must
necessarily be confined to superficial
readers. Indeed, the beauty and
symmetry of many ideas contained in
this work are marred, partly because
the author has ridiculed many well
established facts; and partly because
of his lack of acquaintance with the
most important discoveries of this
century, and particularly of the last
decade, regarding spectrum analysis
and the correlation of forces. He
quotes largely from Dr. Dick of the
last generation, while he seems igno-
rant of the facts established by the
recent experiments of Tyndall, May-
er, Grove, Helmholtz, Roscoe, Lock-
yer, and Huggins.

The *igneous theory* of the geolo-
gists, is a serious obstruction to the
"hollow globe," and so our author
brings his big guns to bear upon that
position. I cannot see that his ob-
jections are well taken, however. In
his criticisms he overlooks the doc-
trine of the persistence of force, de-
nies the indestructibility of motion,
and virtually assumes that matter and
motion are interchangeable.

Our author alleges that a globe
8,000 miles in diameter, so consti-
tuted that only its exterior surface is
inhabitable, would be a terrible waste
of material. He claims that a spheri-
cal shell, with both the inner and outer
surface fitted up for living beings,
would be a much more economical
arrangement. But it may be ques-
tionable whether a plan is followed
simply because it is most economical
of material. The exterior surface of
our planet is against our author in
that regard. For example, Siberia,
the elevated table lands of central
Asia, the fever swamps of India, to-
gether with other large tracts of our
terrestrial surface, are not disposed
in the most economical manner for
the occupation of man. But really,
our inquiry is not what *might be*, or
ought to be regarding the arrange-
ment of material in the construction
of globes, but it is in regard to the
actual facts accessible to observa-
tion.

Again, geologists assume that the
interior of our globe is a fused mass,
and that the solid crust at the sur-
face has a limit of forty or fifty miles
in thickness. This induction rests
mainly upon two facts—the increase,
of heat with descent from the surface
and topographical features of the
planet, as mountain axes and oceanic
depressions. Against this assump-
tion our author can hardly find lan-
guage strong enough to express his
contempt. He thinks he has found
a flaw in geological inductions, in the
case of artesian wells. Among the
thousands of artesian wells bored in
different parts of the world, increas-
ing temperature with depth has never
been known to fail. But our author
says he has found an exception in the
St. Louis well, and upon this single
alleged exception he proceeds to
build the most extravagant theories;
and in the next breath charges the
scientists with a want of common
sense, for building an inference upon
facts which had been verified by sev-
eral thousand experiments.

The temperature of the St. Louis
well increased with descent, until a
depth of 3,000 feet was reached,
where the heat was one hundred and
seven degrees. At 3,800 feet the
temperature was one hundred and
five degrees—a decrease of two de-
grees in the last 800 feet of descent.
And this slight decrease at the bot-
tom of the well, is a fact which the
author assumes is sufficient to settle
forever the question of increasing
temperature; so that all future argu-
ments upon that point will be "per-
fectly nugatory." Instead of estab-
lishing the theory of internal heat, it is
assumed that it "proves exactly the
opposite, and establishes the theory
of internal cold." If this is the best
evidence that can be offered against
the igneous theory, there is little
prospect that scientists will make
haste to abandon it. A theory which
has been formulated upon thousands
of experiments, is not seriously com-
promised by a single exception such
as our author has named. It requires
a large number of coincidences to
establish a law of nature.

We are not informed whether the
thermometrical measurements in the
case of the St. Louis well, were care-
fully guarded from slight mistakes
that might occur at so considerable
depths; but admitting that the mea-
surements were accurate, it might be
urged, that the different conducting
properties of local deposits are known
to cause slight variations of tempera-
ture at less depths than 3,000 feet.
This exception in the case of the St.
Louis well, is at best but an empirical
basis upon which to erect a theory
and make out a case.

Again, it is objected that the fused
mass within the earth's crust could
not be kept glowing hot through-
out these long ages without fuel. Some-
thing must burn up, else the fire
would go out and the heat discon-
tinue. Our author seems ignorant
of the fact that heat can be produced

and maintained in many ways inde-
pendent of combustion. Heat is
simply a form of motion, and motion
is indestructible. Moreover, the
author unconsciously answers his own
objection. On page 86, he says, "If
this great furnace exists within this
comparatively frail enclosure, [the
earth's crust,] then it must so exist
to all eternity, for it cannot radiate
even now sufficient heat to make any
perceptible difference in its magni-
tude, and if its outer covering should
increase in thickness, its radiations
must continuously diminish, so that
the mass of igneous matter must be
an eternal fixture." He says, page
72, that he "does not like to be in-
quisitive but would simply inquire
where the fuel is obtained that keeps
up this vast amount of glowing heat
throughout the eternal ages." And
I should be pleased to learn why he
is so inquisitive about the fuel, when,
according to his own showing, if the
heat once existed within the crust it
would be "an eternal fixture." Had
the author familiarized himself with
the recent experiments of Tyndall,
he would never have propounded
such a question.

It is further assumed that a crust
forty miles in thickness could not
exist on a sea of molten lava, thirty-
five times its own bulk, without be-
ing melted up. Why not? If the
crust attained this thickness in con-
sequence of radiation of heat, when
the thickness became so great as to
stop further radiation, it must there-
after remain "an eternal fixture." Granite
will remain on a sea of lava
without fusion as readily as ice can
repose on a pool of water which is
above its own temperature. A sheet
of ice a few inches in thickness,
would remain forever without melt-
ing upon a lake a thousand feet deep,
provided the atmospheric tempera-
ture was below the freezing point.
Without entering into detail, it can
readily be seen how, upon the above
principles, a granite crust could be
maintained upon a molten sea.

A few other conclusions contained
in this work, I think merit friendly
criticism.

1. The author assumes that elec-
tricity, heat, and other imponder-
ables, are atomic substances elimi-
nated from gross elements by minute
subdivision. I am confident that this
hypothesis cannot be supported.
It is an explanation which belongs to
the "vealy" stage of science. I
think that electricity, caloric, magnet-
ism, &c., are more properly termed
affections of matter, than kinds of
matter; they are forms of motion, or
states of activity displayed by the
atoms and masses of ordinary matter.
Our author confounds matter and
motion; revives the exploded theo-
ries of the last century, and scouts
the latest results of experimental
research. Prof. Youmans remarks
that, "Those who continue to teach
the old definitions regarding electric-
ity, caloric, and other imponderables,
falsify science." If our author will
take the trouble to read a work en-
titled "Correlation and Conservation
of Forces," compiled by Prof. You-
mans, and Tyndall's twelve lectures
on "Heat as a mode of motion," I
think he must either abandon his
theory of the imponderables, or in
his unquenchable zeal for his hobby
exclaim with the old philosopher,
"so much the worse for your facts."

2. Our author assumes that mat-
ter progresses, not only in its com-
binations, but also in its elemental
properties. He finds no Absolute
Perfection in the universe; no per-
manence of character predicable of
anything. Here again our author is
at variance with science. But then,
he has no more respect for the con-
clusions of scientific men, than they
have for his theories. Be that as it
may, his counter assertions will not
be widely accepted until they are ac-
companied with the proof. Evolu-
tion appertains to proximate com-
pounds, not to ultimate atoms. It is
conceded that the organic elements,
such as carbon, oxygen, hydrogen,
nitrogen, sulphur, and phosphorus,
can be made to assume allotropic
states, in which the atoms display
new properties; but these new prop-
erties are dependent upon aggregation
of the simple atoms, subject to the
action of incident forces, and are by
no means permanent characters ac-
quired by means of progressive

changes. While it can be proved
that simple elements manifest isomer-
ism by aggregation, as carbon in the
diamond, oxygen in ozone, &c., not
a single fact can be adduced in proof
that "atomic subdivision" has ever
taken place, or that electricity, or
"empiria," are dependent upon any
such change in matter as our author
alleges. Now if the active "impon-
derable fluids" were developed from
gross matter, I would enquire how
gross matter came to act so as to
evolve them? I suppose our author
would say "by the eternal laws of na-
ture;" and as he has frequently spo-
ken of the "eternal laws of nature,"
and at the same time asserted that
the universe was constructed by hu-
man mechanics, I should be pleased
to know what office he assigns to
these "eternal laws."

3. The Nebular hypothesis is
also in the way of "hollow globe"
theory, and so our author endeavors
to show that to be utterly unfounded
in fact. He says, "No scientific mind
is qualified to inform us where the
power originated that rolls this earth
upon its axis once in twenty four
hours." He quotes Dr. Dick of the
last generation, to prove that a plan-
et would stop in its orbit, unless it
generated its own forces. Now sci-
entists do pretend to explain the
genesis of planetary motion, both ax-
ial and orbital. The discovery of
the persistence and correlation of
forces, furnishes a key to the solution
of that problem. The mechanical
motion of planetary masses is but
the transmuted molecular energies
that were present in the nebula from
which worlds were evolved. The
circumstances under which this
change from the motion of atoms to
the motion of masses took place,
would require too much space for
detailed explanation in this connec-
tion.

4. In yet another instance our
author has exhibited his lack of cau-
tion in the presentation of facts. On
page 235, we read that "The various
planets must be in possession inde-
pendently of the various forces that
are requisite in the performance of
their several evolutions." And again,
on page 264, "Every one under-
stands that all animal organizations
have the apparatus within them, and
are provided with the elements that
enable them to generate the re-
quisite amount of animal heat, and
that it is done entirely independent
of the temperature by which they
are surrounded." Now in point of
fact, the animal organization is com-
petent to generate no force of its
own, but it simply expends and uti-
lizes the energies imparted by the
sun to the vegetable kingdom. The
plant is a magazine of stored force,
and this force can be proven to be
dependent upon solar expenditure.
Our author fails to see that one of
the fundamental features of progress
is integration. The more advanced
stages, the greater the mutual de-
pendence. Civilized men, among
whom industries are prosecuted by a
division of labor, are more depend-
ent upon each other than are the
members of nomadic tribes which
have not developed interdependent
relations. So the principles of reci-
procity and interchange are more
perfectly established between the
members of a solar system, as that
system attains the equilibrium of
nature.

5. It is attempted to enlighten us
regarding the nature of the lumi-
nous envelop about the sun. Our
scientists have flattered themselves
that spectrum analysis yielded a solu-
tion of the difficulty; that by means
of late discoveries, they had deter-
mined that the sun's atmosphere con-
sisted of incandescent metals and
gases, in which they detected hydro-
gen, sodium, iron, &c.; but spectrum
analysis counts for nothing by the
side of our author's revelations. He
has found that the white light of the
sun is due to quite another cause.
The electro-magnetic, and aural fluids
united to produce that most subli-
mated of all substances, called *Em-
piria*, and "it is this element that ex-
ists in the white light, and reflects
itself through the solar spectrum in
the form of the primary colors." The
experiments of Roscoe, Lockyer,
and Huggins, yield quite different
results; and either our author is in a

region of wild conjecture, or other-
wise, spectrum analysis is a humbug.
If his theories are sound, we might
as well bid good bye to experimental
science, and accept the unproved as-
sertions of the invisibles as gospel
truth.

Now by passing the light emitted
from incandescent metals, the same
colored bands are obtained as from
the white light of the sun. Sodium
yields a yellow band, silver a green
band, iron a red band, &c. It is
known these differently colored
bands result from the rate of vibra-
tion of the oscillating atoms, when
the metal is vaporised with intense
heat. The atoms of iron vibrating
slower than those of sodium, pro-
ject a red band. Each substance
declares its name by its rate of mo-
lecular vibration. Violet light is the
highest note in the octave of the vis-
ible spectrum. Its production de-
pends upon 720 trillions of atomic
vibrations in a single second; red
light upon 450 trillion vibrations in
a second. Why then invoke *empiria*
and *aura* and a multitude of other
imaginary fluids, to explain what sci-
ence has already demonstrated?

6. It is further assumed that our
moon was formed from the moun-
tains of ice that accumulated on the
earth during the glacial period.
This surplus material was rendered
into vapor and electricity by the
agency of celestial mechanics and by
them transported to the proper lo-
cality, and there manufactured into
our lunar appendage. Now water con-
sists of oxygen and hydrogen. Our
author does not inform us whether
the moon consists exclusively of these
two elements at the present day. I
presume his system provides that
when a new planet gets a start with
one or two elements, the others de-
velop as soon as they are needed.
He asks, "where has this extensive
accumulation of elements gone? It
is quite evident it must have left the
earth altogether, for we can find no
room in any of the deep recesses of
the ocean beds, for such a vast sur-
plus as must have existed at that
time." To which it may be answered;
first, that the progressive corruga-
tion of the earth's crust forms re-
cesses amply sufficient to contain the
surplus water; second, the rocks are
continually taking up water, four
per cent of all rocks accessible to ob-
servation already consisting of this
element; third, the moon is proved
by spectrum analysis to consist of a
great number of materials identical
with our earth, and could not have
been manufactured from water. His
theory also of the formation of moun-
tains, is entirely inconsistent with
geological facts.

As a philosophy of the universe, I
think this work fails entirely to meet
the demands of modern thought.
The tendency all along has been,
to approximate a more complete re-
cognition of unity in the order of nature;
but in this work we have a revival
of pagan polytheism, minus the deep
philosophy that pervaded the ancient
systems. The idea that nature is
pervaded by infinite intelligence is
scouted, and the government of the
universe is relegated to human spir-
its, of limited experience, who ad-
minister universal affairs according to
caprice and inclination. Yet absurd
as these pretensions are, I find that
a large number of Spiritualists en-
dorse them without reserve.

Notwithstanding the excessive
tendency, displayed in this work, to
theorizing in contradiction to facts,
there are many attractive features
which will secure a great many
readers and admirers. The style is
redundant, and the author displays
an evident love of truth—a genuine
zeal in pressing his convictions upon
the attention of the reader. In his
preparation for the work, the author
was discouraged from the study of
scientific works, and was "constantly
admonished, that with regard to most
of the subjects upon which he was
to write, science was entirely at fault,
and her votaries were wandering in
a maze of darkness." Hence he
needed only a "general idea of their
opinions," to be able to "demolish
them more effectually." No doubt
if the author's knowledge had been
more specific, his confidence of suc-
cess in the work of demolition would
have been somewhat diminished.

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ICINE

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All Communications pertaining to the Editorial
and Business Department, should be addressed to
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364 Warren Avenue, Chicago.

ANNIVERSARY GDS.

The following composition was read at the An-
niversary Meeting, Memphis, Tenn., by R. S. Wheeler,
the author, the evening of March 21st, as a part
of the exercises upon that anniversary.

The spheres of the years from the bosom of
the cloudy future fall
To the heart of the present, the grand cen-
tury petals rove.
They fall like summer rain, and the core of
life they nourish.
But the sunshine of the eternal Now ever
glows upon them.
Till from the center of the present, beauti-
ful and fragrant,
They exude and radiate in the fog land of
the past!

The hundred leaved rose of the century is
most ripe.
The burning petals fall to the soil of things
gone by.
Ever ripe, yet ever young, the blooming
scented century rose
Replaces every leaf that falls, by help of the
rounded years,
And marries in the calyx of the honied
passing time
The conjugal eternities by the streamer of
to-day!

To-night we come to count how fast have
dropped
The leaflets from the flower, still full of per-
fect bloom.
Since to our age the angels woke anew the
hymn
That echoed when God's sons at first out-
sang.
And rolling Bastra, India, Egypt, Syria
through,
Swelled out full chorused in the world call-
ed new.

The hundred years of our last wave of joy
from spirit life
Seem like the late new moon, to their first
quarter fast.
For twenty-four have passed with glow-
ing progress on.
The hours are hastening still the swift
march of events.
That we may count by triumphs more than
ever days.
The glory and the speed of our emancipated
sire advance.

We come to mark the happy day we choose
to celebrate.
Because for more than half a human gen-
eration
Death has, for us, been buried deeply in
his grave.
And we have torn the timid evergreens of a
weak hope
Forever off from our beloved ones' white
monuments,
Crowning the sepulcher with laurel wreaths
of certainty.

We lay aside the immortal, sweet type of
tender faith,
But 'tis because a dew-stopped laurel tri-
umph crown.
Alone can be the type of our victory and
knowledge;
Since in the eye of Science the spirit rap
has spoken.
Calling us with a good every false creed to
order.
Ruling immortality is a fact demonstrated!

We come to greet each other, not as they by
the Ephraim
Frisied Belas, Priapus, Ashtar, all with rite
obscene;
And now heaven's glory most in life perpet-
uated.
Through never ceasing miracles of repro-
ductive power;
Now yet as those who sang the song of
drunken Bacchus
Look for inspiration from the berry of
the grape!

But here with thoughtful speech invoke we
the Great Infinite,
And chant ecstatic hymns, and raise the song
of love and duty.
O'er stir the chord that Jubel woke, and fill
the air with music,
To tell the sentiments the flesh tied tongue
is slow to utter.
We came to sing and speak our joy, express
our gratitude,
And wisely cheer each other on the happy
way to Heaven!

Our own lives often heard, our loved ones
thrilling voices
Speak from beyond the mortal, at the bright
hour of sunrise.
Our clear eyes have seen their proper per-
sonal, with and smile,
While daylight dreamed all falsehood from
the open door!
Our palms have tingled, and our lips have
even thrilled
At hushes from the lips and hands, of the
unsuspected dead.

We know and therefore we affirm, the world
is wrong.
Death is no barrier to the endless flowing
tide of life!

The constant course of nature runneth
not into an end.
Nor breaks, the welded links of cause and
effect consequences.
But still, by rising circles, through the
cycles, spinning,
It moves forever climbing with progressive
destiny!
Our busy human lives, are more than idle
floating summer dust,
More stable than the flashing hoar on west-
ern sunset skies.
We climb like the sun on fast, but not like
it to fade.
Our wondrous ultimate to the whole infinite
relates.
Our zenith magnet is the crown of life om-
nipotent.
Hence, our unmeasurable future a scene of
boundless growth.

It is the certain knowledge that our life
overleaps the grave,
And stands erect and personal, exultant
over death.
Which makes us know "this weary life" this
seeming "vale of tears,"
This "wilderness of woes," this "polity show"
and "life of sin"
Is much belied, to be so called by ascetic
dogmatists.
Since 'tis the morning session of God's eter-
nal school.

Tis immortality gives significance to life
on earth.
Shows us the present as the germ of all the
future,
And opens up to view vast fields of mighty
consequence.
That swiftly spread forever and forever
widening still.
Through all the seas of life, in all the hap-
py worlds to come,
Like echoes of the impulse of our thought,
and act to-day.

FIRST SOCIETY OF SPIRITUALISTS,
CHICAGO.

We have heretofore noticed the
increased interest manifest in the
congregation connected with the
above society. The meetings are
held in the West Side Opera House
of which the society have a lease
with rent paid until May 1873. Last
Sunday a disappointment occurred
in the non-appearance of Lyman C.
Howe, who was on that day to enter
upon his new engagement of three
months, but was prevented by ill-
ness. R. P. Wilson of New York
was present and volunteered to
speak in the morning, and Mr. Wil-
liams announced that Miss Nettie
M. Pease was engaged for the even-
ing.

The choir sang the song "Sweet
Bells of Memory," after which Mr.
Wilson was introduced. He said be-
ing thus called upon at a moment's
notice, he should have to depend
upon the inspiration of the hour for
the thoughts he should give them.
He had been educated in the Meth-
odist church, and for several years a
minister of that body of Christians,
but the light of modern Spiritualism
came to dispel the gloom and dark-
ness of the future as viewed from the
Methodist stand point. In the
teachings of orthodoxy and all the
religions of the past, our relations to
God, to Jesus, to the spirit world,
and our moral status were all uncer-
tain. It was satisfactory to him as
it must be to all who accept the
knowledge of modern Spiritualism,
to have all made clear. Every hu-
man soul has within itself the power
of determining as to truth and right.
Jesus when asked what was truth,
answered, "Why judge ye not of
yourself?" clearly enunciating this
divine power and right of every
child of humanity.

Here we have the true standard,
and hence Spiritualists appeal to
none of the musty records of bygone
ages, to the sayings of men while in
a yet more undeveloped condition
than now, nor even to the revelations
from inspired media of the present,
for an infallible rule of faith and
practice. Much was said by the re-
ligious teachers of the present about
the necessity of "Salvation," but
there are no souls to be saved for
none are lost. What we most need
is growth, the unfolding of the soul,
development of the powers within.
This divine power in every human
soul is positive, and to it all world
finally yield. The great Nazarene
said, "I and my father are one." In
the new religion we are taught that
this is true of every child of man,
even the lowest in point of moral
and intellectual development. The
whole lecture was replete with
thoughtful suggestions.

In the afternoon we attended the
conference meeting, held every Sun-
day. Dr. S. J. Avery, the president

of the society, was in the chair. The
first speaker was Mr. Bartis, of
Rochester, N. Y. He alluded to the
great change wrought in the past
twenty-four years by modern Spirit-
ualism. He spoke of his first experi-
ence in the earlier manifestations at
Hydesville, the Nazareth of the new
religion. John Sybrant, alluded to
the great change in the religious
world. We used to talk about shining
hell and gaining heaven. To him all
this now seemed absolute nonsense.
The people are learning to think for
themselves rather than to depend on
the minister to do it for them. He
had lost all fear of the future and
had become certain of immortal ex-
istence. He thought there was too
great a tendency in these days to un-
derestimate the power of the spirits and
the help to be derived from them.

A. C. Stowe, of California, made
some pertinent remarks. He had
attended conferences in this city
eight years ago, and was glad to
notice a favorable change. You are
now talking about making men and
women better. You are talking
more about humanity and less of the
angels. In San Francisco a society
for self culture had been organized,
composed of Spiritualists, infidels,
and a sprinkling of orthodoxy. So
far as spirits can and do help man-
kind it is good, but man must work
all depend upon himself, must work
out his own salvation.

Mr. Watson said Spiritualists were
greatly divergent in their views upon
all questions—more so than any
other people—in fact were a hetero-
geneous mass. Among them we find
the advocates and opponents of
temperance, dietetic reform, woman's
emancipation, and labor reform;
each certain that his or her peculiar
idea would, if adopted, prove a pan-
acea for all the ailments of the body
politic. Perhaps a still greater
number were willing to trust all in
the hands of the spirits. The speak-
er thought this last class the most
impractical of all, nevertheless
all great reforms, past and present,
were inaugurated by spirits from
higher spheres. Spiritualism
he believed to be the mighty lever
that was to reach, elevate and reform
society. It is the grand principle
that embraces every reform, and the
Spiritualist who does not recognize
this fact is behind the time. There
is, said the speaker, a mighty chasm
between capital and labor, and I in-
vite the co-operation of members of
this society in an effort to organize
an international association in Chi-
cago; there exists now a German, but
we want an English speaking soci-
ety.

Mr. Ira Porter also made some
appropriate remarks on his favorite
theme of unitary homes and general
co-operative movements. He was fa-
vorable to conferences of this kind. They
have a tendency to "level upwards."
Men were not yet half civilized; the
time will come when we shall attain
civilization. We should struggle
for this; why not have the golden
Age dreamed of right off? One of
the greatest difficulties in the way of
progress is the desire men have to
get a great deal more than they
own. The world is cursed by a
fashionable, foolish and wicked ex-
travagance. God has given us all
that is necessary for our sustenance
and happiness, and intelligence to
rightly use it. He referred to an ar-
ticle in Harpers Monthly for April
on unitary homes which he com-
mended to the consideration of all
who heard him.

In the evening the large hall was
well filled with an attentive audi-
ence. The exercises were introduced
by the Williams family singing
the song entitled, "Where are you
going, old man?" after which Miss
Nettie M. Pease was introduced as
the speaker for the evening. She
recited an original poem entitled,
"Golden Ages," which our readers
will find in another column of this
number. Miss Pease announced for
her subject, "The rights and wrongs
of humanity." She first portrayed
the great wrongs, religious, social and
political, under which society was
now suffering. These apparent evils
were but the results of our ignorance
of nature's divine laws, and which
humanity was slowly but surely over-
growing. All would finally be over-

come as man ascended toward the
harmonies of the divine. These
inharmonies had been measurably
outgrown by spirits in the higher
spheres, and from them humanity,
struggling for higher and better con-
ditions, was now receiving aid, and
a better understanding of the rela-
tion existing between the inhabit-
ants of the two worlds. Modern
Spiritualism came to the world ap-
parently unsought, yet really in an-
swer to the universal prayer of hu-
manity for a knowledge of the great
hereafter. But the mission of Spir-
itualism is not to show us ourselves
as we are to be, but as we are now.
Modern Spiritualism brings to man a
practical religion, a religion adapted
to the wants of man here, or it is
valueless. The speaker said we have
spoken of the wrongs of humanity,
now we desire to speak of the rights
of humanity. First, we must have a
better government, a better religion,
and better social relations. To do
this Spiritualists are called upon to
enter into all the reformatory move-
ments of the time. Some of you
start back affrighted at the bare
suggestion of political action. But
let me say that a religion that does
not enter into all the relations and
acts of life is not the religion called for
to-day by humanity. Look at your
jails, and prisons, with their terrible
cruelties, saying nothing about your
mismanaged asylums and houses of
refuge. Look at your saloons and
brothels enticing the young in the way
that leads to death; then tell me how
is all this to be made better without
political action. But how can you
hope to succeed even at the ballot
box, so long as you disfranchise more
than half your citizens, and the dis-
franchised by far the better half,
when you consider that they would
go almost entire for temperance,
purity and social reform. I tell you
Spiritualists, reformers, success will
never crown your efforts to amelio-
rate the condition of humanity until
you yield to woman the right of suf-
frage, her right by nature, her right
as a citizen acknowledged as such by
your highest legislative and judicial
tribunals, but from which she is de-
prived by the unjust, man made laws
upon your statute books. Our laws,
said the speaker, must be made to
harmonize with nature's laws, and
this was in accord with the teach-
ings of modern Spiritualism. It de-
clares that old creeds and old insti-
tutions founded in the errors and de-
lusions of the ages must pass away
and give place to the new and better.
Spiritualists by no means reject all
the past, but from the sayings of
Pythagoras, Confucius, Plato and
Jesus, gather gems of truth and
adapt them to the higher demands
of humanity to-day. But above all
let us have faith in ourselves, in the
divine power of the soul and its pos-
sibilities. Let us consolidate our
forces. The time has come for ac-
tion, and if Spiritualists can by their
votes help in bettering the condition
of humanity, then in the name of all
that is to be hoped for in a better
government, a better religion, and
better social relations, go to the ballot
box. Let the era of gigantic frauds,
of land and railroad monopolies
cease, and let us have a "government
of the people by the people, and for
the people." The speaker closed
amid general applause.

SPIRITUALISM SOUTH

Southern people are susceptible,
and for some reason Spiritualism
meets a welcome among them which
goes to justify their fame for hospi-
tality. There is one characteristic of
Southerners which is worthy imitation;
although lukewarm in their glorifica-
tion of free speech in general they are
very outspoken upon this topic. The
phenomena also find conditions
for evolution and media of the
positive kind multiply in every di-
rection. The churches have had the
good sense not to ignore the subject,
and among the clergy to-day there
are men who are what our learned
and considerate teacher Robert
Dale Owen would call "Epiphianists."
The religious press has been ready
to report the experience of such in
private, in their families, and since
1855, in their circles. These gentle-
men have more confidence in Chris-
tianity than some persons who infest

the pulpit North, believing that
"confirmation strong as Holy Writ"
can be found in Spiritualism for the
prime basis of religion. In the van
perhaps of this intelligent delegation
we are required to place the Rev.
Samuel Watson of Memphis Tenn.,
a Methodist of standing credit in his
denomination, and editor by appoint-
ment of *The Christian Index*. From
the issue of Feb. 29th we clip the
following editorial which is worthy
of attention. The *Index* is devoted
to the negro communicants of the
church, but Mr. Watson needs to be
the more responsible on that account,
as he is in a delicate situation for a
white preacher.

One of the most important and deeply
interesting questions that can engage the
attention of man is, Where are the dead?
The materialist believes that the soul, or
mind, dies with the body, and that the
grave closes the history of man. There
are others who claim to take the Bible for
their authority, who believe that the in-
tervening time between death and the resur-
rection is, or appears to be, but a moment.
Hence they have been called "soul sleep-
ers." With each of these we differ as widely
as the mind of man can well conceive,
as will appear by the following views which
we entertain. It will thus be seen that it
is an unsettled question with the great
body of mankind, where those who have
passed away from earth have gone, and
with many whether they have any existence.
With us it is not a question to be settled as
to their existence. We have sufficient evi-
dence to make it a matter of knowledge, at
least so far as their existence is concerned.
Of, however, the where, as to place or lo-
cality, perhaps we cannot say with cer-
tainty of knowledge. The two worlds cannot
be very far apart, as Stephen, the first
martyr, saw, even while they were stoning
him to death, into heaven, and the glorified
body of Jesus. The question we raise
here is, Where are the friends who depart
from our sight here, leaving their earthly
bodies to molder to their mother earth?
Are they still in conscious personal iden-
tity, and with us at least occasionally to min-
ister to us? Nearly all the writers and
speakers who refer to the dead, to spirits
and spirit life, treat the subject morally,
socially, and intellectually, and present
many wild, and some rational theories of
spirit life; but there is a vagueness in re-
gard to the whereabouts of the spirit world
which has always prevailed in the christian
teachings. They have a heaven and a hell,
but they are not located anywhere. All
must admit that condition constitutes a
part of what constitutes the one and the
other. We often hear of time and place
being annihilated. This may be true in
regard to some of God's creatures, but those
who are in the "intermediate state" must
know something of time. To us it seems
not only scriptural but quite reasonable,
that spirits who have lived and loved on
earth, who have many and strong attach-
ments, would have strong attractions to
persons and places left behind. And it
seems equally reasonable to us that at some
distant day, with some, and at no very dis-
tant day with others, they will lose the
binding attractions of earth and hold no
further intercourse with its inhabitants.
The belief in a future state, especially
among educated people, is not so universal
as many suppose. There is much infidelity
in the world, and some in the church on
this subject. We have often heard some of
the best christians express their doubts and
fears in class and love-feast meetings. I
rejoice to know there is a standpoint from
which we may look, not only by faith in the
reality of spirit existence and intercourse
with mortals, but realize beyond the possi-
bility of doubt that they are cognizant of
our events and are interested in us still.
These are vital questions to the soul, yet
many teachers of religion step over them
as a school boy going through a graveyard,
rejoices when he reaches the farther side.
Being afraid of appearing wise above what
is written, they ignore what is written. The
revelations of the Bible are few. It was cer-
tainly not given to gratify even what we
may consider a laudable curiosity. The
light is only scattered rays. The sparse-
ness of the revelations deter people from
researches in that direction. The scriptural
arguments are two-fold: 1. Inferential;
2. Direct. The scriptures teach that we
are living in close contact with the spirit
world; that the inhabitants of that world
are in our midst, and that it only needs
the eye of the soul to be opened for us to
see.

Angels now are hovering over us
Unperceived and the throng—
The Bible teaches us that thousands of
beings are deeply interested in the affairs
of this earth. The earth was their birth-
place, the scene of their conflicts and tri-
umphs. It is the residence of their relatives
and friends.
Can a mother's tender eye
Cease toward the child she loves?
Never, no, never; if she is the same be-
ing she was while she was endeared to
them here, she would rather lead the an-
them of the heavenly choir. Can they
when they cross the line or pass the vale
which divides the spiritual from the natural
world, lose the interest they have in loved
ones left behind? The departed good take
great interest in the career of the christian.
If angels rejoice over the conversion of a
sinner, shall not the sainted mother, who
has thousands of times prayed for her gay
daughter or prodigal son, rejoice over
their conversion? Oh! if we could open

the eyes of our "inner" man, and see
the Prophet's servant did, when he was
to his prayer the veil was withdrawn,
and we saw an "innumerable" host of
messengers around us, ready to aid us in
the conflicts of life. Among them were
devotions recognize many familiar faces
of loved ones, for whom we have shed
tears of sorrow because of our separation.
They have passed through similar trials,
and are prepared to sympathize with those
who remain in the present state. Says the
Apostle, "Ye are come unto Mount Zion,
and unto the City of the living God, the
heavenly Jerusalem, and to an innumera-
ble company of angels, to the general as-
sembly and church of the first-born, who
are written in heaven, and to God the
father of all, and to the spirits of just men
made perfect." Joseph Benson, in his com-
mentary on this passage, says, "The spirit-
uals in paradise, with whom the saints
of earth have communion by faith, love, joy,
and peace, make up one body with us."
"Hence it is evident," says Whittier, "that
the souls of just men are not subject to
death to a state of insensibility. In the
soul that reasons and perceives good must
be made perfect by perceiving nothing
all!"

We shall continue to live on after our
bodies molder away to dust, for we
shall live in a state of consciousness as
happy or miserable as our lives on earth
have been pure and good, or vicious and
evil. How important, then, to be "in
heart, for they shall see God," and
his ministering angels to those who be-
lieve of salvation.

Editorial Notes.
Kind reader, if you like to see the
PRESENT AGE and would like to see it
live and prosper, help us. The
quicker you can send your own sub-
scription and the name of even a
new subscriber, the better. We wish
to have the AGE read by every body,
but in view of the fact that we are
struggling for life, the following let-
ter received from a subscriber, al-
though well meant, certainly is en-
couraging in a financial point of
view:

EDITOR PRESENT AGE:—I am the only
subscriber you have at this office, but
I assure you the one copy is doing a great
work. It is read by six families, and you
may guess when it gets back to me, it
pretty well worn out. Our neighbors
it as well as I do. I hope they will
subscribe for it by and by.

Yours truly,
F. C. L.
PORTLAND, ME., April 23, 1872.

In this "hope" expressed by the
writer of the above, we most heartily
unite. The fact that one copy of the
paper is contributing to the em-
ancipation of so many persons, re-
vealing the truth into six homes, and
itself cheering, but it does not stop
the printers, or feed and clothe
ourselves and family, while we wait
seven days of the week and the
half of the night to provide this me-
tal food. Spiritualists and reformers
need to be more in earnest, and
must show more interest in sustain-
ing the liberal press, or half of the
present number must die, at the
hands of their publishers and editors
and other and more remunerative
uses of labor.

Another subscriber says:
I like the PRESENT AGE better than
any paper I get. We are helping each other
here. Mr. Thompson takes the Golden Age,
Sister Drew takes the Banner, and Geo.
Taylor takes the Index. We all dis-
cuss and have the reading of four papers
for \$2.50.

Well, all we have to say to our
economical correspondent is, "It
may be fun for you, but it is dead
us." And although we don't like to
say it, we do think it a little sad
for we happen to know two of the
parties named are wealthy and
this plain talk may cost us the sub-
scriber we have, but we don't
help saying it. The fact is, we are
tired of loud, philanthropic pos-
sions and so little real earnestness
manifested in a more substantial
manner. We do not say to our
scribers, do not lend your money
but we do say that if your money
is able, and a professed reformer
after he has read the AGE a sufficient
time to know that he likes it, he
enough to walk half a mile to home
it, the time has come to tell him
subscribe for himself or go with
the time lost by the borrowed
tem, if properly employed, we
pay the annual subscription price
all the papers named, and be-
each would have a file well preserved
for future reference. "A word
the wise is sufficient."

THE CHANGE.—We regret to hear
that our friend Cephas B. Lynde
the Banner of Light has been called
from his field of labor to attend

of his mother. Knowing the peculiar attachment between the fond mother and the "cripple boy," we sympathize with our young brother in his grief. We know his many friends everywhere will share our grief that with his faith and knowledge he may find consolation in the presence of the spirit of that maternal love which he has so well remembered.

THE GOLDEN AGES.

BY NETTIE M. PEASE.

As I tread with us the wondrous bridge,
And link the mighty past,
To the living, glowing, active age,
In which your lot is cast.

Oh! how we'd love to trace for you,
The wonders of those ages,
And as they live, and glow, and burn,
In history's truthful pages.

As we will not pause to mark the course
Of any ancient line,
To see it rise in strength and power,
As watch its slow decline.

And in our swift and viewless flight
Across the by-gone ages,
We'll cut from out their moss-grown tombs,
The prophets and the sages.

We'll question those immortal ones
Who trod the holy mountains,
Who gathered sparkling gems of thought,
And bathed in truth's pure fountains.

We'll ask them for a ray of light
That distant ages brought them,
A glimpse of principles of truth,
That God and nature taught them.

And when each bright and starry mind
Hath told its wondrous story,
We'll gather up the sparkling gems,
And weave a crown of glory.

A crown to rest upon the brow
Of this great age of wonders,
Whose voice will reach through coming
Time, like a thousand pealing thunders.

The first who rises to our view,
Bearing a gem of beauty,
Some who strove while here on earth,
To tread the path of duty.

He stands afar in the mighty past,
Tossing in the by-gone ages,
Among the good, the pure, the true,
Of Hindoo's noble sages.

He tells us that ere Greece or Rome
Were known to ancient story,
This glorious principle of light
Shone forth in golden glory.

That two opposing forces more
Through all of God's dominion,
Had not in perfect harmony,
In the world's opinion.

The student knows that it is true,
For he sees each organ double,
And chemistry admits it too,
Without a word of trouble.

And this is one thing we have found,
Away in by-gone ages,
When Brahma lived upon the earth
Among the Hindoo sages.

Another gem is flashing now
Before our startled vision,
And brightly glows as it were brought
From yonder fair Elysian.

A Persian, round whose lofty brow
A golden light is playing,
Is handing you this gem of truth,
While wisely he is saying:

"I found it in the ages past,
But 'twas not understood,
Take it, and learn to overcome
The evil with the good."

Oh! precious, precious gem of truth,
That burns on history's pages,
And blazes like the noonday sun,
Alone the by-gone ages.

Oh! precious, precious gem of truth,
Whose beauty cannot perish;
Oh! that the children of this age,
Thy golden light would cherish.

And now a noble Chinese comes,
And calmly takes the stand,
Holding aloft a glittering gem,
In his white and shining hand.

It is, it is Confucius,
He speaks, he speaks to you,
Saying, "do you unto others
As you'd have them do to you."

Oh! glorious truth, the golden rule,
Fresh from the hand of God;
How looks beneath thy shining light
The prison, rack, and rod?

And now the noble Socrates
Brings forth his blazing light,
Showing that all true happiness
Consists in doing right.

Oh, thou most glorious truth!
Oh, moral power sublime!
Thy light shall reach far out
Beyond the shore of time.

Now Plato brings a snow-white pearl,
From out the golden ages,
And lays it down with reverent care,
Beside the gifts of sages.

Oh, Plato, Plato, noble Greek,
Upon the mountain standing;
Thy bright and flaming gem of thought
To all the ages leading.

And now the ancient Aristotle
Dwells near with stately tread,
As though conscious all the ages

Would give heed to what he said.
There are many other sages,
Who have sought the realm of cause,
Who have studied during earth-life,
To unravel nature's laws.

Oh! they crowd and press around me,
As I tread those ages past,
Sages, Prophets, Poets, Artists,
All their treasures round me cast.

Oh! those golden, golden ages!
Say no more that they are dead,
Tis their golden gleams of splendor,
That your weary feet have led.

Far away from sign and symbols,
Far away from man-made creeds,
To the glorious realm of soul-life,
Where the mind in rapture feeds.

Oh! the ages all are golden,
And the ages all are blest,
But among the countless number,
This is brightest, this the best.

CLOSE COMMUNION SPIRITUALISTS.

BY W. F. JAMIESON.

This organization originated at the "hub." Boston is a wonderful city. It always has been. It has its "exclusives" in almost every department of life. Why not exclusive Spiritualism? Done. "The Boston Spiritualists' Union" is now formed with a creed "as long as your arm." Nineteen theoretical principles; ten practical principles, ten articles with their subdivisions for a constitution, five articles and subdivisions for by-laws.

There is an appearance of liberality in several of the propositions; but practically there is very little freedom about the "new progressive (?) era." It is a backward movement. Proposition 7 of the practical principles is indeed excellent: "To stimulate the mind to the largest investigation and the freest thought on all subjects, [which would include any anti-religious views, and Mrs. Woodhull's social teachings,] especially on the vital questions of truth and duty. [This would admit Mrs. Woodhull again,] that we may be qualified to judge for ourselves what is right and true."

Excellent! Propositions 8 and 9 are equally broad:

"To deliver from all bondage to authority, whether vested in creed, [including The Boston Close Communion Spiritualists' creed,] book, or church, except that of perceived truth."

"To cultivate self-reliance and careful investigation by taking away the support of authorities, and leaving each mind to exercise its own truth-determining powers."

Now compare this with article viii. of the constitution on "Withdrawal," which declares that as "convictions of truth and duty are liable to change" beyond this creed, and the growing soul does not voluntarily withdraw, he or she will be "turned out of the synagogue!" On "refusal to comply with the Constitution and by-laws of the Union, any member may be suspended or expelled, and his or her name stricken from the roll, by a vote of the Union."

That is the way it reads. "Sinners" outside and "Saints" down the middle!

The Spiritualistic Baptists of Boston are so close that article ii. of the by-laws ignores the principle of majority rule. If one "exclusive" objects to a candidate it requires a two-thirds vote of all the other "Saints" to admit him or her.

I am somewhat surprised to find the *Banner of Light* endorsing this sectarian movement. It says: "We fully endorse the Declaration, and would advise Spiritualists throughout the length and breadth of the land to imitate their Boston brethren in similar organizations in their respective localities."

Proposition 17 of theoretical principles declares that "the chain of causation leads inevitably to a Creative Spirit."

A soul unites with the Boston Close-Communion-Baptist-Spiritual-Church, and committing to memory proposition 7 of the practical division of the creed, "To stimulate the mind to the largest investigation of the freest thought," it settles the question to its own complete satisfaction that there is no "Creative Spirit," for the "chain of causation" to lead to. This is enough. "Heresy" in the camp! Out with the blasphemer!

The poor soul, laden with the guilt of thinking too freely, is dragged from Saint's Rest at Boston, or one of the spokes of the "hub," and thrust out into the world to become a hiss and a by-word in the sanctified estimation of all "holy" Spiritualists.

Never in the history of American Spiritualism has there been so glaring an attempt to foist upon Spiritualists so narrow a church establishment as this hailing from Boston. If this is the kind of opposition that is organized against the "American Association of Spiritualists" it will but strengthen it, and command the love and confidence of Spiritualists everywhere. This effort to kill the American Association will lead the people to a careful examination of its broad, liberal principles. The Spiritualists will perceive that through the misrepresentations of its enemies it has not been understood, and hence not appreciated.

An active, noble woman is its president. For years those who staid at home, and then indulged in what seemed the exquisite pleasure of grumbling at the efforts of Spiritualists to practicalize their movement, complained because they did nothing, and now that it has an active president in Mrs. Woodhull, who proposed from the first to work, the army of grumblers are alarmed. They fear something may be done, somebody may have an attack of "New Disgrace!" and they "go to" throwing all manner of obstacles in the way of Mrs. Woodhull's work. They pronounced the Association dead long before Mrs. Woodhull was chosen its president. It was not much honor to anybody to be elected president of a corpse. Those who were sure the Association was dead held an Irish wake over it, and "oh hone!" they were afraid she would hurt the character of a body which they said had no character to lose while it was alive.

Mrs. Woodhull honored the Spiritualists of America by becoming its president. The course many have taken against it and its president excites the disgust, where it does not the laughter, of that portion of mankind who have condescended to notice our proceedings at all.

We might become a great power for good by associative effort in the political, social and theological departments. Such is the work proposed by Mrs. Woodhull.

Now which will they do? Co-operate with Mrs. Woodhull, be fettered by the creed of the Boston Close-Communists, or, as a last resort, do nothing?

PEOPLE'S CONVENTION.

The undersigned citizens of the United States, responding to the invitation of the National Woman Suffrage Association propose to hold a Convention at Steinway Hall, in the city of New York the 9th and 10th of May.

We believe the time has come for the formation of a new political party whose principles shall meet the issues of the hour, and represent equal rights for all.

As women of the country are to take part for the first time in political action, we propose that the initiative steps in the Convention shall be taken by them, that their opinions and methods may be fairly set forth, and considered by the representatives from many reform movements now ready for united action; such as the Internationalists, and other Labor Reformers, the friends of peace, temperance, and education, and by all those who believe that the time has come to carry the principles of true morality and religion into the State House, the Court and the market place.

This Convention will declare the platform of the People's Party, and consider the nomination of candidates for President and Vice-President of the United States, who shall be the best possible exponents of political and industrial reform.

The Republican party, in destroying slavery, accomplished its entire mission. In denying that "citizen" means political equality, it has been false to its own definition of Republican Government; and in fostering land, railroad and money monopolies, it is building up a commercial feudalism dangerous to the liberty of the people.

The Democratic party, false to its name and mission, died in the attempt to sustain slavery, and is buried beyond all hope of resurrection.

Even that portion of the Labor party

which met recently at Columbus, proved its incapacity to frame a national platform to meet the demands of the hour.

We therefore invite all citizens, who believe in the idea of self-government; who demand an honest administration; the reform of political and social abuses; the emancipation of labor, and the enfranchisement of woman, to join with us and inaugurate a political revolution, which shall secure justice, liberty and equality to every citizen of the United States.

ELIZABETH CARY STANTON,
ISABELLA B. HOOKER,
SUSAN B. ANTHONY,
MATILDA JOSEPH GAGE.

You are respectfully requested to authorize, at your earliest convenience, the use of your name to the above call, addressing your reply yes! or no! to Mrs. Isabella B. Hooker, 10 Hubbard st., New Haven, Conn.

THE PARTY OF THE PEOPLE TO SECURE AND MAINTAIN HUMAN RIGHTS, TO BE INAUGURATED IN THE U. S., IN MAY, 1872.

We, the undersigned citizens of the United States, believing the time has come for the formation of an entirely new party whose principles shall meet the vital issues of the hour, purpose to hold a convention in the city of New York, on the 9th and 10th of May, 1872 for the purpose of constructing a platform and considering nominations for President and Vice-President—the first so broad as to include every human right, and the last, the best possible exponents of every branch of reform.

Some of the reasons which render this step necessary, are as follows:

We charge on the present Government, that in so far as it has not secured freedom, maintained equality and administered justice to each citizen, it has proven a failure; and since it exists without the consent of the governed, therefore, that it is not a republican government.

We charge it with being a political despotism, inasmuch as the minority have usurped the whole political power, and by its unscrupulous use prevent the majority from participation in the government, nevertheless compelling them to contribute to its maintenance and holding them amenable to the laws, which condition was described by its founders as absolute bondage.

We charge it with being a financial and military despotism; using usurped power to coerce the people.

We charge it with using and abusing millions of citizens who by the cunningly devised legislation of the privileged classes, are condemned to lives of continuous servitude and want, being always half fed and half clothed, and often half sheltered.

We charge it with gross and wicked neglect of its children, permitting them to be reared to lives of ignorance, vice and crime; as a result of which it now has more than five and a half millions of citizens over ten years of age who can neither read nor write.

We charge it with having degenerated from its once high estate into a mere conspiracy of office-holders, money-lenders, land-grabbers, rings and lobbies, against the mechanic, the farmer and the laborer, by which the former yearly rob the latter of all they produce.

And finally we indict it as a whole, as unworthy of longer toleration, since rivers of human blood, and centuries of human toil, are too costly prices to be demanded of a people who have already paid the price of freedom; nevertheless, such was the price demanded and paid for slavery, which, in point of human wretchedness was comparatively as nothing to that which still exists, to abolish which it promises to demand still more blood and greater servitude and toil.

In view of these conditions, which are a reproach upon our civilization, all persons residing within the United States, regardless of race, sex, nationality or previous condition; and especially Labor, Land, Peace and Temperance reformers, and Internationalists and Woman Suffragists—including all the various Suffrage Associations—as well as all others who believe the time has come when the principles of eternal justice and human equity should be carried into our halls of legislation, our courts and market-places, instead of longer insisting that they shall exist merely as indefinite, negative and purposeless theories; as matters of faith, separate from works, are earnestly invited to respond to this call, and, through properly constituted delegations to join with us, and in concert with the National Woman Suffrage Association to help us to inaugurate the great and good work of reformation.

This reformation, properly begun, will expand into a political revolution which shall sweep over the country and purify it of denagogues, official

corruption and party despotism; after which the reign of all the people may be possible through a truly republican government which shall not only recognize but guarantee equal political and social rights to all men and women and which shall secure equal opportunities for education to all children.

VICTORIA C. WOODHULL, New York City; Horace H. Day, New York; Anna M. Middlebrook, Conn.; L. F. De Wolf, Ill.; Ellen Dickinson, New Jersey; Theodore H. Banks, New York; Mary J. Holmes, Tenn.; Ira B. Davis, New York; Laura Cuppy Smith, Cal.; E. H. Heywood, Mass.; Ellen Goodell Smith, Penn.; Hon. J. D. Reynolds, New York; Marilla M. Ricker, N. H. Horace Dresser, New York; Marie Howland, N. J.; A. G. W. Carter, Ohio; Addie L. Ballou, Ind.; Hon. H. C. Dibble, Louisiana; M. A. Townsend Hoadley, Mass.; R. W. Hume, New York; Martha P. Jacobs, Mass.; John M. Spear, Cal.; E. Hope Whipple, Ohio; J. K. Ingalls, New York; C. Fanny Allen, D. C. John Brown Smith, Penn.; Col. Henry Beeny, New York City; Elvira Hull, Vineland, Wm. Jersey; Dan'l W. Hull, Hobart, Ind.; E. G. Granville, Baltimore, Md.; Jonathan Watson, Titusville, Pa.; Mrs. S. H. Blanchard, Worcester, Mass.; Newman Weeks, Rutland, Vt.; John Beeson, Chapinville, Conn.; Mrs. W. D. Briggs, Rochester, N. Y. George R. Allen, New York City; R. L. W. Toohy, Providence, R. I.; Belya A. Lockwood, Washington, D. C. Jonathan Koons, Taylors Hall, Ill.; W. F. Jamieson, Chicago, Ill.; Dyer D. Lum, Portland, Me.; Thomas W. Oyer, Yellow Springs, Ohio; B. Franklin Clark, Brooklyn, N. Y.; Dr. E. P. Gazzani, New York City; Geo. A. Bacon, Boston, Mass.; Henry T. Child, M. D., Philadelphia, Pa.; Edward Wheeler, Boston, Mass.; William Wert, New York City; E. Wilder, 2d, Hingham, Mass.; Alfred E. Giles, Boston, Mass.; Hon. C. C. Cowley, Boston, Mass.; Dr. H. F. Gardner, Boston, Mass.; L. K. Coonley, Vineland, N. J.; Moses Hull, Vineland, N. J.; Hon. John M. Howard, New Orleans, La.; Alfred Cridge, Washington, D. C.; Prof. E. Whipple, Clyde, Ohio; Col. D. M. Fox, Chicago, Ill.; Harvey Lyman, Springfield, Mass.

NOTE—All who wish to unite in this great movement and who, in good faith, approve this call, will address in writing, with full name, to either of the above—who will immediately verify and forward to the undersigned for the Committee of arrangements in New York.

Tickets of Admittance to the Convention prepared for each Delegate, will be ready by the 8th of May—and to avoid confusion, no person will be admitted to the floor of the Convention without such tickets.

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4 Times (1 month), 1.00

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We are pleased to welcome once more in its full
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since the Chicago fire has been issued as an extra,
gradually increasing its borders until No. 1, of Vol.
VII. lies on our table looking as if it meant work in a
field where there is so much requirement for activity.
It is published at 364 Warren Avenue, Chicago.
—New York office, 213 West 23d Street, Col. D. M.
Fox, with Dr. F. L. H. Willis and E. S. Wheeler as
Associate, and W. F. Jamieson Corresponding Ed-
itor, will with determination continue the work of
reporting the facts of spiritualism and its ex-
istence, and its progress, as well as the honest
teacher of the spiritual philosophy of nature,
and the morality of practical sense and humanity."

"Not denying the use of any publication,
nor the excellence of some, there is yet left a por-
tion of the field of action unoccupied, where a good
work may be done, if the liberal spiritualists of the
time can be induced to second our efforts."

Conceding liberty to others, we shall preserve and
exercise it ourselves, and at once frankly repudiate
work may be done, if the liberal spiritualists of the
time can be induced to second our efforts."

Aspiring to preserve the good and develop the
better, we ask the help in every way of all true
hearts and clear heads, in our effort to establish the
supremacy of the best.—*Banner of Light*

The Chicago Present Age has reappeared from the
ashes of Chicago, and appeals to the spiritualists of
the country when it so ably and faithfully repre-
sents, for sympathy and aid. Col. Fox, its editor,
seems all undimmed by the disaster, and has ex-
perienced, and expresses his intention to battle on
whatever may befall. If his paper had nothing else
out this morning, he would be glad to receive it, and
receive every encouragement, but it has more, be-
ing in every respect worthy of the confidence and
respect of the public. We wish the Age from the
present time all success.—*Port Haven Commercial*

THE PRESENT AGE.

This excellent journal, published in the city of
Chicago, has bravely stood the test of fire, gradu-
ally reaching its original dimensions, now contain-
ing the entire loss

Woman's Department.

MISS NETTIE M. PEASE, EDITOR.

The right of woman to participate in the Government cannot be denied, and the Government will be made more and better for her participation. *—Annals of the Revue, 1870.*

CHANCELESS LOVE.

So much a part of me thou art
That hard to say "adieu,"
To slouch the bleeding of thy heart
With words as cold as true!
Though I shall miss thy lovely form,
Thy deep affections pure as warm,
And Fate's stern mandate rue,
Thou'lt mourn thy banished lover less
Than I thy proven faith shall miss.

Though I shall daily miss, I know,
The light of thine eyes,
Thy smile, which is the softened glow
Of warm heart sympathies;
I know, and yet, alas! I sigh,
"The all of things that cannot die
Will bless me in disguise,
Will make the heavens with brightness glow,
And on the earth strange beauty throw."

Henceforth all friendship, truth or love
That breatheth other name,
Will seem but as the reflex of
Thy own of purer flame!
Wherever noble virtue shines,
Wherever lone and lowly minds
Are martyred to an aim
Above the purblind faith of man,
I shall behold thee in the van.

I shall receive hints of the love
In which mine hath repose,
As through the summer fields I rove,
Or see the virgin rose;
The water-lily, matchless bloom!
With golden chalice of perfume,
Thy chasteness shall disclose,
And sweets blown from mid-summer bow-
ers
Shall bring the spell of love's lost hours.

The laden hours of night to me
Shall not be dark, nor lost,
But sacred unto dreams of thee,
And what to me thou wast.
But when the summer day takes flight,
Or when the fire-lamp burns bright,
It will some effort cost
To check the tears that may arise,
Responsive to sweet memories!

The cold, rude storms that sweep the world,
Spare not thy too frail bark,
Yet hast thou, with thy canvas furled,
Borne onward through the dark.
Despair not, therefore, noble soul,
Of reaching yet thy destined goal,
Where thou shalt disembark,
And grasping, take from waiting hands
Thy passport to celestial lands.

Though far asunder we may stray,
True prayer shall blend our souls,
What time the angel of the day
Night's sable screen uprolls,
And bursts upon thy kindling eyes
The virgin earth and holy skies;
Or when thy spirit holds
Communion with "yon worlds of light,"
And thither longs to take its flight.

The radiant angel of our faith,
Which seemeth now so dim,
Points up a pathway, pure and straight,
And smiling saith, "Yet higher!"
Thou wast the trellis of my love,
That which it might not climb above,
And doth not now require;
Our paths converge as we ascend;
Companionship postpones the end.

But I will ever keep thy love,
Till save and sweeten mine,
Or changing break my heart, and prove
Unworthy of its shrine,
That we have met and yet shall meet,
Combine to make our parting sweet,
As at the sun's decline
The promise of his happy rise
Makes beautiful the evening skies.

WOMAN SUFFRAGE CONVENTION IN SAN FRANCISCO.

The following extracts are from the *San Francisco Chronicle*, and are selected as embodying large modifications from the current routine of thought on the subjects presented. Attention is especially directed to Mr. Pixley's remarks on the *International* movement and the *Parisian Commune*. A. C.

MRS. EMILY PITTS STEVENS.
Did not think the men had been treated fairly. What we want is not woman's rights, nor men's rights, but human rights. The men were not to blame for the present status of woman any more than the women themselves were. It was the fault of circumstances, under which all suffer alike. She knew the good men of the country were in favor of women having their rights. Let women stand up for their rights if they want them. She believed the men of this nation were going to help the women out in this thing. Mrs. Leland Stanford had lately told her that she had been converted by her husband. He had advocated woman suffrage for twenty years. She believed all intelligent men thought women were their equals. She would not be a man if she could; but would like to be a free woman. It don't pay to abuse the men. We are only half civilized in this nineteenth century.

anyhow. Men are doing a great deal better by the women than they get credit for. It is only necessary to impress upon them the absolute necessity, if they would perpetuate this Government, of giving to woman her rights and her proper position. Mrs. Stevens' remarks were loudly applauded.

MRS. BROW OF SAN FRANCISCO

Spoke in terms of rebuke of the spirit of detraction in which some of the strong-minded ever spoke of men. She did not believe all the good qualities were monopolized by either sex. A few seemed to think it out of place for men to take any part in their proceedings, but she did not think the

WHOLESALE DENUNCIATION OF MEN

was good policy; yet she could understand how this feeling arose. She should be false to her experience did she join in this tirade against men. It had been her privilege to know some of the best and noblest men God ever made—William Lloyd Garrison, Henry Ward Beecher and others.

MRS. ANNIE H. GREEN OF BOSTON

was next introduced. Her subject was the usually tabooed one before mixed assemblies—the reclamation of fallen women. She began by contrasting the sentiment that prevails that fallen women are not worth saving, to the efforts which are put forth to save even the most degraded among men. Oh, that she could tell

THE FEARFUL TRUTHS

in regard to fallen women she had seen, in her efforts to ameliorate their condition, before a public audience without hisses of scorn! Few women lead a life of degradation from choice; but there is no hand stretched out to save her, and once fallen,

EVERY AVENUE IS SHUT AGAINST HER.

To save every human being to whom God has given a soul would seem to be the true theory. How can this be done? It can be done but by opening to woman every avenue of labor by which she can earn a livelihood; second, by women being true to themselves. She condemned the

PURSUITS OF FASHION AND PLEASURE

as dangerous to womanly purity, which should be carried outside the home circle to help the fallen ones who have a claim on us. We are too indifferent to the results which meet us at every step. Though we condemn, still let us pity. We know not under what circumstances merciless fate has placed them where they are now.

THE DEAR ONE ABOVE

only knows the bitter struggle of those unfortunates whose lives are wrecked, who have seen their dearest and fondest hopes slowly slip from them down into the sea of despair. She pleaded for them with all her woman's heart and soul. For these she asked the ballot.

BON. FRANK M. PIXLEY

recognized in this movement only a phase of the great social question, which is bound to agitate all communities and revolutionize every government on the face of God's earth. Why is England strengthening her land and naval forces, for she fears no foreign foe? It is the uprising of the great toiling hosts of her wretched and down-trodden laboring classes, that shall come up from the very bowels of the earth to tear down the throne, and erect upon its ruins the grand fabric of constitutional liberty. In America this uprising will be far distant. He believed it was the efforts of those who were working humbly now—the labor organizations, the woman's suffrage associations, etc., that will continue to disturb the currents of society, so long as there are schools to educate, a press to inform the people, and until each member of society shall have the same rights, the same privileges; until the property of the millionaire shall confer upon his child no more rights and privileges than those accorded to the child of the merest pauper in the land.

THE COMMUNE OF PARIS

was an outgrowth of this sentiment of universal equality before the law, connected with the idea of a free republic. The speaker eloquently contradicted the sentiment that France was incapable of maintaining a republic, and described the political condition of France prior to the war with Germany; the causes which led to it; the vile treachery of Napoleon I., who stole away the liberties of the people; of Louis Napoleon, who with PERJURY AND REBORNATION OF PERJURY, without cause or provocation, betrayed the Republic; and in the most graphic and thrilling language touched upon the salient points in the history of France from the success of the *comp d'etat* to the war with Mexico, with Germany, and the fall of Napoleon's dynasty. He said one who could have witnessed the joy of the people of Paris on receipt of the news of the fall of the Duke of Magenta, and that Napoleon had been made prisoner at Sedan, would have been astonished. They remembered that he had stolen their liber-

ties; that he had suppressed the freedom of the press; and all Paris rejoiced as one man when the Empire fell. Men ran frantic through the streets.

KISSING EACH OTHER WITH JOY.

Mr. Pixley then drew a vivid picture of the condition of the Communists while besieged within the walls of Paris by the Versailles Government, and denied in toto the charges of barbarity preferred against them by the press and pulpit. He denied that the Communists were composed of thieves and atheists. They demanded only that which England has conceded to every city in Ireland—a municipal government, whose officers they could elect themselves—and a division of the Church from the State. There were those among them who did not believe that masses would extend beyond the grave; and they demanded compulsory education, and a delegated, concrete government. They wanted to lay broad and deep the foundation of liberty, and secure

A VOTE TO EVERY CITIZEN.

He would undertake to say that during the two months' siege when Paris was in the hands of the Communists, there was better order than at any time under the Imperial regime. He then explained the social life of Paris, and how in its nature the women were as thoroughly interested in politics as were the men, and proceeded to describe their heroic conduct during the

FEARFUL EVENTS OF THE SIEGE,

which he recounted with an earnest eloquence that elicited round after round of enthusiastic applause. He denied the charges of barbarity on the part of the Commune, and said that not one single life of a prisoner was taken by them. The Versailles troops were guilty of the most unheard-of atrocities. He recounted some of the revolting barbarities he had witnessed in company with Minister Washburne. The women of the Commune fought as the men fought, and

THEY FOUGHT MOST NOBLY.

They went into the hospitals; they organized themselves into brigades. He saw a beautiful woman, of evident respectability, with her own hands assist in building a barricade. They fought side by side with the men, and time and time again the women stood and awaited certain death. No synopsis of Mr. Pixley's address can begin to do justice to the effort.

In concluding his remarks he said that it took a very brave man to venture upon the stage after so pretty a lady as the one who had preceded him. If this woman movement shall have the effect to keep away from us such a condition as that of Paris which he had described, he should be proud that he had lent it aid. He did not think women were attacking their worst enemies when they talk about

THE TYRANNY OF THE MEN.

If they would form a unit and ask for the ballot, not a man would be found to refuse to grant it. This movement was bound to succeed; he saw it coming. He only wished they would succeed. He hoped they would form an organization for the purpose of opening up the avenue of labor in every department for the women. There are respectable, industrious women now in San Francisco compelled to subsist on charity for want of the opportunity to labor. There is no good reason why they should not be allowed to occupy any field of usefulness.

UNIVERSITY OF MICHIGAN.

No sooner are the doors of our Colleges and Universities thrown open to women than we hear from different sources the testimony of learned and liberal Professors in favor of such a course. Three young ladies have recently graduated from Hahnemann College, Chicago, with distinguished honors, standing higher in several departments of the Medical Course than any student of the opposite sex, while in all they were as good as the best.

Equally pertinent and convincing is the following statement in relation to the University of Michigan:

It is not necessary for me to speak of the extent of the University here, for it has long since been accepted to be the Institution of the West. Yet I will say our numbers are yearly increasing, there being in all, this year, something over 1200, and considering that the doors of the University have but recently been thrown open to the ladies, they are quite well represented in all the departments, and the old fear that the standard of the University would be lowered by their admission, is fast dying away. It is generally believed they have acquitted themselves like women, since their admission, and it may be said to their praise, that the Professor in the Medical department said, he would be willing to put the six ladies that graduated in that department against any six gentlemen of the class.

While such reports are coming with every mail from different parts of the country it is useless for us to shut our eyes, put our hands over our ears, and assert that women have no desire for a scientific and practical education—no adaptation to the work.

Doubtless the majority of women are not fitted to enter upon the practice of law, medicine, or scientific pursuits; the majority of men are not called to any one profession, and there is no good rule applying to the one sex in the choice of work that does not bear with equal force upon the other. The only sure guide is, adaptation; this is the key note of success. A. H.

WOMAN SUFFRAGE AND THE HOODLUMS IN SACRAMENTO.

On Wednesday of last week the special committee of each branch of the Legislature jointly gave a hearing, in the Assembly Chamber, to a committee of the California Woman Suffrage Association, on the subject matter of the petitions presented to the Legislature. Large delegations from different parts of the State were in attendance, and the large hall and galleries of the Assembly were densely crowded. Hon. Selden J. Finney, Chairman of the Senate Committee presided. Forcible and eloquent addresses were made on different branches of the suffrage question by Mesdames Hanks, Tator and Stevens. Mrs. Justice Morris, of Wyoming, and Mrs. Hutchinson made a few timely remarks.

The hoodlum element was very strongly represented. Before the close of the proceedings the gentlemanly blackguards manifested their chivalrous disapprobation by an unusual exhibition of whistling and hooting, stamping and cat-calls. So great was the confusion that it was almost impossible for those of the audience far removed to understand the telling sentences of Mrs. Hutchinson. On the retirement of the lady Senator Finney administered a scathing and eloquent rebuke to the rowdies of the voting crowd, and then at a quarter to ten o'clock promptly adjourned the meeting and thereby cheated the roughs of Sacramento out of the fun of annoying, frightening, and perhaps insulting the ladies who were earnest in their efforts to improve their own condition in particular, and that of society in general.

HUSBAND CATCHING ARTS.—A young man who was paying his special attention to a young lady met with the following incident during one of his visits: Being invited into the parlor to await the lady's appearance, he entertained himself as best he might for some time, and was becoming very weary, when a little girl about five years old entered the room and began conversation with him. "I can always tell," said she, "when you are coming to our house." "You can?" replied he; "and how can you tell it?" "Why, when you are going to be here sister begins to get good; and she gives me cake and pie, and anything I want; and she sings so sweetly, and when I speak to her she smiles so pleasantly;—I wish you would stop here all the while, then I would have a good time. But when you go off she is not so good. She gets mad, and if I ask her for anything she slaps and bangs me about." This was a poser to the young man. "Fools and children tell the truth," quoted he; and taking his hat he left and returned no more.

LOST WOMEN.—Has it ever occurred to you what a commentary upon our civilization are these lost women, and the attitude of society towards them? A little child strays from the home inclosure, and the whole community is on the alert to find the wanderer and restore it to its mother's arms. What rejoicing when it is found, what tearful sympathy, what heartiness of congratulation! There are no harsh comments upon poor tired feet, he they ever so dirty, no reprimands for the soiled and torn garments, no lack of kisses for the tear-stained face. But let the child be grown to womanhood, let her be led from it by the scourge of want—what happens then? Do christians men and women go in quest of her? Do they provide all possible help for her return or if she return of her own motion, do they receive her with such kindness and delicacy as to secure her against wandering away again? Far from it. At the first step she is denounced as lost,—lost! echo friends and relatives,—we disown you; don't ever come to us to disgrace us! Lost!—says society indifferently. How bad these girls are! and lost! irretrievably lost!—is the prompt verdict of conventional morality, while one and all unite in bolting every door between her and respectability. Ah, will not these lost ones be required at our hands hereafter?—Mrs. Burleigh.

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The Home Circle.

ANNA DENTON CRIDGE, EDITOR.
NAMING THE BABY.

"I have birds in a cage, and you've beautiful flowers.
"You haven't at your house what we have at ours.
"The prettiest thing that you ever did was as dear and as precious as precious can be.
"My own baby sister, just seven days old.
"A little for any but grown folks to hold.
"I know you would love her; she's fresh as a rose.
"And she has such a queer tiny bit of a nose, and the sweetest and loveliest pink little lips.
"I tell mother, seen only made to be kissed;
"And she keeps her wee hand doubled up in a fist.
"She's quite without hair, but she's beautiful eyes.
"Her cheeks look pretty, except when she cries.
"What name shall we give her there's no one can tell.
"My father says Sarah, and mother likes Belle.
"My great uncle John—he's an old-fashioned man—
"Names her named for his wife that is dead, Mary Ann.
"And the name I have chosen the darling to call
"Is a name that is prettier far than them all;
"And to give it to baby my heart is quite set—
"The Violet Martha Rose Stella Marzette."

LITTLE PHILOSOPHERS.

CHAPTER VI.

Dr. Howe had read the 2nd chapter of Genesis, and not one remark was made till he had finished.

"What do you think of that?" said the Dr.

"I have been thinking," said Frank, "what a busy time Adam must have had naming all the animals that God had made. Then the Bible says that God brought the animals to Adam to be named; that must have been tremendous work."

"I guess God carried all the monkeys he had made to Adam—oh, that must have been a time! I wish I had been there," said Ray.

"If you had," said his father, "you would have seen the gorilla monkey, which is larger than a man; he lives in Africa; and you would have seen the orang-outang, another very large monkey, from Borneo and Sumatra; and the monkeys from South America."

"I wonder," said Ben, "if after Adam had given each kind its name if God carried them to the countries where they now are found."

"Of course he did," said Frank. "Adam looked at the two gorillas, a male and female, and said their names, and then God snatched them up and carried them off to Western Africa as fast as he could go."

"Yes, and when he returned," said Ben, "then off he went to Borneo and Sumatra with the orang-outangs; and then to America with the spider monkeys."

"Oh, that must have been a great time," said Ray, whose eyes were wide open and face beaming all over.

"And the elephants!" said Dorie.

"Yes," said Frank, "don't you just see Adam sitting on a large boulder, and some fine large elephants being driven up to him by God? Adam looks at their trunks and tusks, and says to one pair, 'you shall be called Asiatic elephants,' and to another pair he says, 'you shall be called Indian elephants,' and then God lifts up two of the big fellows, and off he flies with them to India, and when he returns he lifts up the other two and off he goes with them some distance to get them out of the way."

"Think of the rhinoceroses," said their father. "There are seven species; so fourteen of these animals must have been brought to Adam by God, to name."

"What a time there must have been," said Ray. "Wouldn't I have been glad to see the big fellows? and then the bears! I'd like to see the bears! wouldn't you Dorie?"

"There are a great many kinds of bears," said Frank, "there is the grizzly, the white, brown and black."

"And," said Ben, "the grizzly belongs to America; I wonder if God came over the Atlantic with the two bears on his back."

"They might have bitten him," said Ray.

"Oh! funny, comical Ray! But," said Vicie, "just think of bringing two buffaloes over the ocean to this country, and hundreds of animals to Australia, and other parts of the world, and all that work done in one day!"

"Don't you, Dorie," said Ray, "just think you see the rats, and the mice, lions, tigers, and wolves?"

"Yes I do," said Dorie, "and the sheep, rabbits, and all the birds, geese, ducks and pigeons."

"And the owls," said Ben, "swans, swallows, king-fishes, ostriches, and thousands of others."

"Did God make them all out of dust?" asked Ray.

"I suppose he did," said Frank. "Perhaps he had a large workshop near to Adam, where he made two and two animals, a male and female, at a time, and then drove them to Adam to be christened."

"His hands must have been very dirty," said Ray.

"And he must have been very tired," said Dorie, "before Sunday came."

"That is so," said Ben. "A hard day's work that was for both God and Adam."

"Woman was not made out of dust," said Frank, "she was made out of a bone."

"Yes, a rib bone," said Ben, "which God took out of Adam's side, after he had put him into a deep sleep."

"I guess," said Ray, "that Adam was a trance medium, and when he was in the trance, perhaps God took a knife and cut out the bone. I wonder if it bled."

"But," said Dorie, "I would like to know how he made the rib bone into a woman."

"I know, I know," said Ray. "The bone had blood all over it, so he got some dust, and the dust stuck to the bone; and then I guess God put his mouth to her nose and breathed into it; that is the way I would have done. But I know that nobody can make dirt alive, if they do breathe," and Ray laughed aloud.

"It is all made up," said Dorie, "and isn't one bit true."

"I could tell a better story than that," said Ray. "I can make up stories, can't I Dorie?"

"Yes he can," said Dorie, "he tells me good stories sometimes."

"Then, you little infidels," said Dr. Howe playfully, "you don't believe that this account of creation is true?"

"No, no, we don't," said Ben and Ray, and Dorie, while Frank laughed and said he would "just as soon believe that the moon was made of green cheese." "But a minister would tell you that you ought to believe; and that if you don't believe the Bible you will be lost."

"But I can't believe anything just because I want to believe," said Ben. "I can only believe what my reason tells me is true."

"But," said Frank, "the orthodox folks tell us we must not use our reason about religion."

"We must shut our eyes, and open our mouths and see what God will send us," said Ben. "I don't believe that. If we are not to use reason about religion, then idiots, that have no reason to use, would make splendid church folks."

"Don't talk any more about Bible and religion," said Ray, impatiently, "but father tell us a good story about some wild animals."

"Well, what animal shall it be?" said Dr. Howe. "Come here, Ray, and sit on my lap. You are a little fellow, and I suppose this talk about the Bible is not very interesting to you."

"Tell me about a lion," said Ray.

"Very well, I will. A gentleman named Dr. Livingstone, whom nearly everybody has heard of, because he has been such a great traveler, has spent years in South Africa where lions are very numerous. The lions would jump into the pens at night and kill the cows, and even in daylight would sometimes kill them. If one lion in a troop of lions is killed then they all leave that part of the country, so of course when a troop of lions came everybody wished they could just kill one of the rascals. The people in a little village had been

terribly bothered by lions; so Dr. Livingstone said 'let us all get together and go after the lions and kill one of them.' So off went all the men and formed a large circle; and by and by, when they closed up, there was a very large lion on a small hill, and the circle of men pretty near. One man fired at the lion and the ball struck the rock on which it was sitting. Then the lion bit at the rock, just as you have seen a dog, when you throw a stick or a stone at him; then the lion made one spring and bounded away through the circle of men and was seen no more. By and by the men formed another circle, and when they drew up near together there were two lions in it, and they were afraid to fire for fear of striking some of the men, so they let these lions go. But by and by as Mr. Livingstone was going round a hill he saw one of the lions sitting on a rock. A bush was in front of him. Mr. Livingstone said, he took good aim when he was only about forty yards from the lion, and fired both barrels into it. Then the men called out 'he is shot! he is shot!' and they saw the lion's tail pointing upward as it always does when he is angry. He was not killed, so Dr. Livingstone thought he would fire again, and as he was ramming down the bullets the lion sprang upon him; then one of the men ran to save him and the lion left Mr. Livingstone and rushed at the man and bit his thigh. While the lion was biting him another man ran with a spear to kill the lion; but the lion was ready for him and caught him by the shoulder, but just as he did that he fell dead, and so the man was not much hurt."

"Oh!" said Ray as he took a long breath, "I am glad the lion was killed. I wonder what the people did with the dead lion, father."

"The next day they made a great bonfire on the top of the lion and burned it up, and everybody said it was the largest lion they had ever seen."

"And that is a true story," said Ray. "I like that far better than the Bible stories. Can't you tell another story, father?"

"Not to night, my boy."

"I want to ask you a question, father," said Ben. "What is meant by the 'Age of Stone' and the 'Age of Bronze'?"

"There was a time long, long ago, when human beings did not know anything of iron or how to make anything of iron; when all their weapons and implements were made of stone, amber, horn, bone, or wood. The people were savages at that time and clothed themselves in the skins of animals. The skulls of those people, found in the places where they buried their dead, show that they had very small mental faculties, and jaws that projected, which must have made them ugly and brutal in appearance."

"Those were the descendants of Adam," said Ben, laughing; "Adam must have been as ugly as a gorilla to have had such ugly children."

"That is so, Ben, and yet from calculations made in Switzerland, it is found that the people who made polished stone weapons lived about six or seven thousand years ago, and we know that the people who used the polished stone weapons lived tens of thousands of years ago; and that a people lived before they did, so ignorant and undeveloped they did not know enough to polish stone; and all these people lived tens of thousands of years before Adam was made."

"Poor old Adam!" said Ben. "Then the 'Age of Bronze' I suppose was the time when people had learned to make something of bronze."

"Yes, you are right, Ben," said his father.

"And what is bronze made of?"

"Bronze is made of copper and tin."

"I see," said Ben. "So the people had learned to melt those metals and mix them. They were growing wiser, were they not? Did they know how to make things of iron?"

"Oh no; they knew little or nothing about iron or silver, and did not begin to know for thousands of years, but by and by came the 'Age of Iron' when silver and glass came into use."

"But how do you know all of this," said Ben.

"About two hundred years ago, in Europe, the study of the dark ages and middle ages began. Ever since there have been societies formed in different parts of the world, for the purpose of learning all they can about the people that have lived in the past. There are several societies in England, Scotland and Ireland, and hundreds of men have devoted all their lives to learn about the past. They have visited caves, graves, mounds, dikes and ditches; and gathered skulls, bones, coins, and whatever has been buried with the dead. They studied all the remains of man in different parts of the world; paintings, medals, seals, jewels, pottery, monuments, rhymes, legends, customs, sports, dialects, and I know not what besides. In England, Ireland, and Scotland are good museums of antiquities that have been collected."

"You have been in England, father," said Ben, "did you visit any of those museums?"

"Yes, I visited the British museum in London, where are so many antiquities of the past I could have spent weeks in looking them over. There are antiquities gathered from many countries; but the very best collection in Europe is in Copenhagen, where everything is so arranged as to show first the 'Age of Stone,' then the 'Age of Bronze,' and then the 'Age of Iron,' and if you could only visit that museum and look over all the collections, you would be well satisfied that there was a time in the history of man, when he had scarcely enough intelligence to shape a rough stone hammer."

"During the 'Age of Stone,' said Frank, "the people used to bury their dead in large places like chambers made in the ground."

"Yes," said Dr. Howe, "when I was in England I visited one. These places are called 'Druidical circles.' Round the one I visited, there were rough pillars of stone."

"In the 'Druidical circles,' said Frank, "are found rough implements that show how ignorant the people of the 'Age of Stone' were."

"And," said Vicie, "during the 'Age of Bronze' the dead were buried and their ashes put into urns or stone chests and then covered over with earth or a quantity of stones."

"Yes," said the Dr., "and in the chests or urns are found little things made of bronze, and sometimes of gold, but never of silver."

"I suppose," said Vicie, "that during the 'Age of Stone' a few intelligent persons discovered how to melt copper and lead, and so made bronze by mixing them together."

"Just so," said the Dr., "one age gradually merged into another. Probably thousands of years after it was discovered that various articles could be made of bronze the mass of the people made weapons of stone. And this is proved by articles of stone and of bronze sometimes being found in mounds where the dead have been buried."

"Do you know," said Ben, "what age came before the 'Age of Stone' because if you don't I can tell you."

"There was a merry look on Ben's face, and his eyes were brim full of fun."

"I'm sure I don't know," said Dr. Howe, "I am always ready to confess my ignorance, Ben."

"It was the 'Age of Dust,'" said Ben. "During that age everything, even poor Adam was made out of the dust of the ground."

"Pretty good," said his father, laughing, "but you must never forget that there is abundance of evidence that the Stone Age was tens of thousands of years before the time of Adam."

"I know," said Ben, "and so it is proved that the Bible doesn't tell the truth and therefore is not the word of God, for a God wouldn't tell lies."

"When I am a man I will go to the museum in Copenhagen and see all their collection of antiquities. I will know for myself all about the 'Age of Stone,' the 'Age of Bronze,' and the 'Age of Iron,' for people ought to know that the Bible is not true; then they would study science and the world would grow wise and good very fast."

NOTES.

The Juvenile Correspondence of March 6th in the AGE proves what little philosophers the children are everywhere. How they must have thought and reasoned, and put this and that together, to discover that Mrs. Strawbridge was Annie Denton Cridge, and that May and Charley were her children. The same faculties, used in exactly the same way, will enable every boy and girl to extract the truth from any subject. Use your reason thus about the Bible, Spiritualism, geology, physiology, and every other ology, and there is no danger of any of you being led by the nose, oh, no! independent, clear thinkers you will become, every one of you when you are men and women.

I write this from Riverside, California, and as I write, May, Charley, and Ernest are shouting aloud with delight. "Mother! auntie! come and see the cranes!" I hurry to the porch. Yes, there are hundreds of large cranes crossing the valley; sand-hill cranes they are called, because they make holes in the sand hills for nests. Their long necks are stretching out in front and their long tails stretching out behind. Quack! quack! they sing, or yell, or shout; the children answer back "quack! quack! quack!" and now they are off to gather flowers. Oh, such beautiful flowers! red, white, pink, purple, crimson, and yellow; some shaded from red to white; from yellow to white; or a blending of purple, red, and white. Truly this is the land of flowers. One cannot put one's foot down without stepping on a dozen flowers. I look around my room and bouquets gathered by May and Charley meet my eyes on every hand.

But now I must say good bye. Next week you shall hear from me again. ANNA DENTON CRIDGE.

DEAR HOME CIRCLE.—I think that the AGE is one of the best papers there is, and I like the Little Philosophers a great deal better than the California story, for it teaches us there are many things in the Bible that are not true, and that God never wrote it; that it was written by ignorant men. Our mother has taught us that true inspiration comes from God or good. We do not go to Sabbath school, we go to week-day school, and our teacher reads the Bible to us every morning and explains it to us, but not as mother and father do or the Little Philosophers. A few mornings ago our teacher read to us in the Bible about a great king whose name I have forgotten, who was very proud and God punished him by taking away from him his mansion and turned him out into the field, and he became an ox, and God kept him there for seven years, until he became gross and fierce and hair grew all over him, and when the seven years were up he gave back to him his treasures and after that he became a very good man. I can not believe a "good Father" as he is called, would do that. Mother reads the paper to us for we can better understand it. My sister and myself take music lessons. There are no other little children in town that are Spiritualists. Our dear papa is in Philadelphia and we will go there soon, then we can go to the Lyceum. Lots of love to all of our little friends. MINNIE STARKLEY, WILMINGTON, OHIO.

Temperance.

For the Present Age.
FRUITS OF INTEMPERANCE.

BY MRS. M. J. S. GILHAM.

In looking around in view of the good things that support life's beautiful phases, we chance to discover some devastating influences that mar its enjoyments, among which we find intemperance, the most potent evil of the land. Strange that any one should be blind to its terrible effects, when so often and plainly illustrated. What fatal consequences loom up from this slough of degradation. Destroyer of manhood, of reason, of all sense of honor, of the brightest hopes, the fairest prospects; producing inharmonious in the life currents that blend soul and body; instituting in the physical and intellectual being inharmonious conditions undermining the beautiful of nature, and fixing the seed of misery upon its doomed victims.

If each one who indulges in this fatal habit could with a philosophical understanding view its results, it seems that no amount of persuasion could induce them to continue its practice. Why, with all the evil examples daily witnessed in practical life, this terrible increase is not

reversed, is a problem unsolved. Human wrecks, not only morally and physically, but intellectually and spiritually, not only for to-day and this life, but on through ages of immortal being, everywhere mark its course. He who indulges in this habit fails in the greatest attainment of human happiness—the growth of soul that follows harmonious action of the powers of mind and body, and through his perverted tastes, becomes not only an enemy to society but to himself. How loathsome is the very presence of a drunkard, to a person of refined sensibilities! The victim of intoxication may be ever so intelligent, ever so refined, and possess the most elevated powers of mind while in a normal state; all these noble qualities, but make his disgrace the deeper when intoxicated. Then the intellectual and moral portion of his nature is stupefied; the windows of the soul are closed; a cloud shuts out the sunlight of reason, while the lower or animal nature takes the lead in control. The growth of years promotes degenerating tendencies, and thus becomes demolished what might have been a grand instrument of power in the world of beauty and use.

After a life spent in dissipation, there can be no redress. We are placed here upon this earth to make the best use of the gifts bestowed upon us; to profit by them to the fullest extent; to ripen in all the powers of the mind; but by a perversion of the means whereby we can attain this end, the power to combine the elements of wisdom, purity, and goodness, are lost forever. This fact cannot be denied, when analyzed by the light of science.

Theories may institute means of repentance; but are we not "rewarded according to deeds done in the body?" And by willful perversion of our faculties do we lay up for ourselves treasures in the hereafter? Some will console themselves with the thought, "I will leave off this habit after awhile. An occasional indulgence, will have no direct influence upon me," but in this they are mistaken. No influence which has a tendency to change the uniform tone of the system is without injury of lasting effect.

This is not an overdrawn picture. Gladly would we accept it as such, and thus impress the minds of those who figure in its illustrations, could we do so conscientiously; but as our views are founded upon philosophical principles, we know these results are due as the compensation of such a course. When nature's laws are violated the penalty must be paid.

Compensation is everywhere demanded. Reaction balances every effect. All the powers of life spring from reacting causes. And thus while we pamper the whims of a passion, we must expect to meet the result, for there is no escape. The sunbeams kiss the flowers, and smilingly they look up and say, "Thou hast given us life, beauty of color, and richness of perfume. For all this we will repay thee with our smiles and sweet odors, and live truly the life that thou hast developed in us."

BRIGHTON, IND. March 30th, 1872.

THE Roman Catholic churches throughout the country have commenced an earnest campaign against intemperance. We heartily wish them God-speed in this good work, and can extend to them most cordially our warm right hand of fellowship. They have organized 177 temperance societies and enrolled 26,481 members.

At a temperance meeting recently in Paterson, N. Y. nearly one thousand people took the total abstinence pledge, reciting it aloud after their priest and receiving his benediction.

The Good Samaritan movement that has sprung up of late in New England is doing a vast amount of good in this direction and we wish its societies might be multiplied in all directions, for there is no evil that curses man with a deeper damnation than intemperance.

TEMPERANCE, indeed, is a bridle of gold; and he who uses it rightly, is more like a god than a man.

Special Ohio Correspondence.

JOHN W. WILSON, EDITOR.

All communications for this department, as well as subscriptions and advertisements, for the *Present Age*, should be sent to the editor, Ashburn, Georgia, Ohio.

Money may be sent at our risk by Draft, Postoffice Money Order, payable at Canton, Ohio, or by Registered Letter. Terms \$3 per annum, 1.50 for six months, 75c for three months. To all new annual subscribers and all who renew for one year we will send *World and Citizen's Weekly*. See terms in full on 25th page.

REMEMBRANCES.

As I sit beside the fire light
Gleaming softly on the wall,
Shadows, specters all unnumbered
Troop where'er the flames fall.

Ghostly shadows, sprites and goblins,
Friends and foes commingling here,
Olden memories breaking on me,
Thoughts of moments bright and fair.

Thrown together in confusion,
In fantastic groupings tossed,
Foes whom I have known and dreaded,
Friends whom I have loved and lost.

Here a giant form arises,
There a pigmy lifts its head;
Till the firelight flickers only,
And the shapeless mass is dead.

Once again the fire burns brightly,
And a battle cry appears,
Where an aged man lumps onward
Bending with the weight of years.

And a distant voice seems wafting,
Weeping on a midnight shore,
"Passed and parted, lost forever,
Lost forever, evermore."

Fainter grow the mingled shadows,
Less distinct the faces seem,
And the stillness is unbroken
While the embers dimly gleam.

Deeper grows the darkness round me,
Fainter still the shades appear,
And the firelight, slowly fading,
Seems to view its death with fear.

Duller grow the dying embers,
Now the flame is waning fast,
Till the last faint glow is ended,
Light and shadow both are passed.

—*Boston Daily Globe.*

THE MISSION OF THE REFORMER.

"We are living, we are dwelling
In a grand, eventful time,
In an age on ages telling—
To be living is sublime."

Progress is the order of the nineteenth century. Priests may thunder their fierce anathemas against, and religious bigots persecute reformers, but while

"Round and round we run,
Ever the right comes uppermost,
And ever is justice done."

The human race is advancing from a lower to a higher plane of thought and action; old institutions which for long centuries have bound man in chains and darkness, crushing and blighting the hopes and aspirations of earth's toiling millions, are passing away before the onward march of Truth, as the morning mist fades before the rising sun; great reforms that require a radical reconstruction of society and governments, are rapidly gaining ground; the avenues of wealth and knowledge are thrown open to the masses; the rights of woman are acknowledged and respected as never in any previous age. Within the last decade of years, millions of human beings who had been held as chattels, bought and sold in the market for gold, have been elevated to the position of free men and women. "The years have never dropped their sand On mortal issue vast and grand As ours to-day."

This world is a vast school-room, with men and women for pupils, and angels for its teachers. Whoever most fully develops the physical, intellectual, moral and spiritual nature, achieves the greatest victory. Life is crowded with solemn duties, the strict performance of which constitutes the highest test of true manhood or womanhood.

Whether rich or poor, high or low, learned or unlearned, we have duties to perform—a mission to fulfil. Every good deed we perform, every kind and loving word we speak, every generous thought we think, is treasured up in an eternal storehouse on which we can feed for present and future delight.

In this age of progress and reform, vast responsibilities rest upon us. Duties are in proportion to our opportunities. Much will be required of those who are standing in the clear sunlight of the spiritual dispensation. We must be contented to sow the seeds of truth in the rich and fertile soil of humanity, and allow others to reap the golden harvest. Sow the seed of truth in the hearts of men,

oh, ye despised, persecuted reformers! and in time it will blossom forth in beautiful and fragrant flowers of manly purity and womanly virtue. Few reformers, like William Lloyd Garrison, live to witness the consummation of their labors. Angels now, as in all past ages, are inspiring reformers to proclaim truths in advance of the age in which they live. Truths that are unpopular now, and for the utterance of which the reformer is doomed to ridicule and persecution, will be a part of the living faith of the next age.

The true reformer cannot always select his own field of labor; he must be willing and ready to work wherever he can do good, wherever he can carry sunshine and happiness to souls in darkness.

"Where the world needs workers, be there; Where there's wrong, then make it right; Where there's need, there is thy mission, Home or foreign, day or night."

Be a cause of other's finding heaven,
That will bring heaven to thee;
Like thyself shall be thy heaven,
As thy soul, so thy degree.

Give, as gives the one Great Giver,
Of the best thy soul has found,
Hast thou done a noble action?
There is consecrated ground!"

The hour is grand; the opportunity is sublime! Before us are the inviting fields of high endeavor, noble achievement and glorious victory. With willing hands and cheerful hearts let us take hold of the work before us, laboring earnestly and bravely for the elevation and perfection of humanity, remembering that the victory is alone to those who remain faithful to the end. Only as we are true to ourselves, and honor and reverence the nature we bear, can we be true to those with whom we associate, or to the angels who are ever with us to fill our souls with loftier purposes and nobler and purer aspirations; to give us broader and more comprehensive views of human life and the immortal destiny of man; to inspire us with a deeper and holier reverence for the truth wherever it may be found; to enable us to be more devoted and faithful to the cause of universal justice; to make us more thoughtful, loving, affectionate, truthful and honest in our revelations to those around us; and to bring us into a higher degree of sympathy with the good, the beautiful and the true.

WHAT SHALL SPIRITUALISTS EAT?

Blessed be lunatics and fanatics! One of them, George Francis Train—on board our steamer last July, bound for the old world—used to say almost daily: "I'm a Pagan!"

While the lucidity of lunatics and the enthusiasm of inspired fanatics have started the world with new discoveries, Pagans and heathens of Asia, have taught the world vigorous systems of morals, that both Christians and Spiritualists would do well to imitate.

Muller mentions a distinguished priest of India, who, when dying, said to his people, "Eat only grains and fruits. Let the predaceous animals prey on carnage and blood! Stain not the divine gentleness of your natures by one act of cruelty to the creatures beneath you! Heaven to protect them, hath placed you at their head."

Be not treacherous to the important trust you hold by murdering them; nor defile your bodies by filling them with putrefaction. There is enough of vegetables and fruits to supply your appetites without oppressing them by carriages or drenching them in blood." God's perpetual text is cause and effect. Nature is a sound expositor. The physical structure of the human organization is evidence that man was not designed to be a carnivorous animal. While most of the nobler beasts instinctively select their food from a bloodless feast spread by nature's generous hand, it is sadly strange that man, paragon of all, should become a tyrant—a warring blood-thirsty, flesh-devouring "beast of prey." Killing and eating nearly everything that creeps, crawls, leaps, flies or swims—horses in France and hogs in America; shrimps in London and snails in Paris.

The most distinguished sages and sages of the past, believed in the superiority of the vegetable and fruit diet. Believing, they practiced. Pythagoras, living some 500 years before Christ recommended a vegetarian diet. Neither himself nor disciples tasted of flesh. This is so well known that those who abstain from animal food, are to this day frequently called Pythagoreans. One of the maxims of this old sage is worthy to be inscribed in letters of gold over every rostrum in the land. "Fix on that course of life which is

the most excellent, and habit will make it the most delightful." Aristotle, the successor of Pythagoras in his famous school, was also a fruit-eating philosopher.

Zeno the Stoic; Diogenes the Cynic; Plato, Plutarch, Plautus, Proclus, Empedocles, Socrates, Quintus, Sextus, Apollonius of Tyana, Porphyry, Clement of Alexandria, and nearly all the more eminent of the ancient sages abstained entirely from flesh-food, while Swedenborg, Newton, Wesley, Howard, Linnæus, Gassendi, Cuvier, Lord Monboddo, and hosts of others learned and gifted have testified against its use. It may not be out of place to further mention Shelley, Haller, Ritson, Lamb, Dr. Hufeland, Sir Richard Phillips, Prof. Mussey, F. W. Evans, defender of the Shaker faith, Alcott, sometimes termed "the New England Sage," and many of our media by direction of their spirit-guides.

Though this age is rife in discovery, and rich in intellectual activity, it is dull and stupid in the study of moral ratios, and the reciprocal relations of the physical and spiritual forces. As the timbers so the temple.

"Men grow to be like what they feed on." The valley tribes of the Pejees, say travelers, have their serpent feasts. The California digger Indians put into their acorn-bread a full supply of dried and pounded grass-hoppers. Mice constitute a choice dish. The *Troy Times* of yesterday tells us that a man in Cohoes, to show "bravo," caught and ate a mouse. His comrades were shocked. But why—why worse to catch and eat a mouse than a pig? In the eyes of an Israelite the latter would be far the most disgusting! The barn-yard fly feeds upon filth—the toad upon the fly—the serpent upon the toad—swine upon serpents, and man upon swine. No gastric strainer nor digestive net-work is sufficiently potent to transform putridity to purity. What a sight to see a family of Spiritualists, boasting of progress—singing of the "tree of life"—and talking about "angel's food"—sit down to a table and stow away pounds of diseased steak; or what is worse, great mellowing chunks of cold bacon six months dead! As for us we will neither touch nor taste such stuff. It is not fit to eat.

While vegetable foods supply all the vital wants of the system, warming, repairing, reinvigorating and preserving the parts, thus tending to physical health, energy, endurance, and longevity, they are far wholesome, nourishing, and far cheaper. Economy with the poorer classes is an important item. Here is Dr. Edward Smith's table, showing the relative economic values of the two classes of diet.

CARBON, NITROGEN.

Bread, barley, oatmeal, 5, 463 - 234
Beef, mutton, pork, - - - 1, 218 - 61
This shows more than four-fold value in favor of the fruit and vegetable system of diet.

That cold countries require flesh-eating to generate heat in the organism, is an exploded notion. Prof. Liebig in his "Animal Chemistry," says, "Grain and other nutritious vegetables yield us, not only in starch, sugar and gum, the carbon which protects our organs from the action of oxygen and produces in the organism the heat which is essential to life, but also in the form of vegetable fibrine, albumen, and caseine, our blood, from which the other parts of our body are developed. Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen hardly differ even in form."

Prof. W. B. Carpenter, of the London University, says:

"Good wheat bread contains more nearly than any other substance in ordinary use, the proportion of azotized and non-azotized matter which is adapted to repair the waste of the system, and to supply the wants of combustible material, under the ordinary conditions of civilized life in temperate climates; and we find that health and strength can be more perfectly sustained upon that substance than upon any other taken alone."

Dr. Guy, Professor of Forensic Medicine, Kings College, London, says: "I have no hesitation in expressing an opinion in favor of the sufficiency of a dietary from which the meat element is wholly excluded. I have no doubt that health may be preserved, and with it the capacity for labor, on a diet consisting of milk and vegetable food alone."

The traveler Buckingham says that "the inhabitants of the mountains of Himalayah, although fed upon nothing but rice, were vastly superior to our sailors in strength."

"There is a caste of Hindoos, says Sir John Sinclair, on the western side of India, called Pattanmars, whose sole occupation is to carry letters and despatches by land; and they perform journeys almost incredible in the time allotted;—as is the small amount of food they abstain from during their journey. They will travel on foot 62 miles per day for 25 days on a stretch—Calcutta to Bombay. They are generally tall—being from five feet ten

inches, to six feet high. They subsist wholly upon boiled rice."

During our stay in Constantinople and other Asian cities we observed that the boatmen or rowers of the Caiques, who are perhaps the finest rowers in the world, drink nothing but water and coffee. Their diet is bread—or bread with cherries, figs, dates, olives, mulberries and other fruits. There could hardly be better specimens of health and strength than is seen in the water-carriers and boat-rowers of the East.

The moral bearing of this question is so important that reformers in all countries are giving it thoughtful consideration. "No man liveth to himself." We are social, sympathetic and morally responsible beings. Our words and the thoughts we think—the feelings we indulge, the appetites we create, the passions we foster, the spirit we manifest, the life we live, and the destiny we shall realize—all these have a vital and inseparable connection with our system of diet—the kind and quantity of food we eat. Results touching the moral bearings of this subject so far as they have been determined, indicate that meat-eating tends to kindle and fan the war-elements in human nature, as well as to intensify all the earthly passions, putting the matter biblically; that "which is born of the flesh is flesh"—and the "spirit warreth against the flesh and the flesh against the spirit." "Be not deceived," said the apostle—God if not mocked, whatsoever a man soweth that shall he also reap. "He that soweth to the flesh"—by his eating or his drinking—or by his eating and drinking that which stimulates the sensual nature, the baser appetites, the morbid cravings of diseased stomachs, or the abnormal desires of the cerebellum—"shall of the flesh reap corruption."—*J. M. Peckles in Am. Spiritualist.*

WORDS VERSUS IDEAS.

BY R. G. ECCLES.

In the last issue of the *Age* I notice that the corresponding editor has taken a very singular position in relation to the words death, hell, devil, God, religion and Christianity, in wishing to obliterate them from the language.

After perusing his article I fell to musing upon what the ultimate result would be to the world if every one should, for a hundred years to come, pursue the course of my beloved godfather by striking out every word whose primal meaning had been departed from in the advancement of the age. I arrived at the conclusion that our beautiful and flowery English, that has reached its present glorious symmetry solely by the means he is now arraigned against, would long ere that time become extinct, and we lost in a worse Babel than that of Genesis; and in the end finish up all progress by becoming barbarians.

There is scarcely a word of the most common character in the English language that has not undergone just the changes for which he puts the sentence of death or banishment upon these. The judgment that dooms these will blot out the entire language. As an illustration: Sun-day, Mon-day, and Tues-day, were the days for worshipping the sun, moon, and Tuesday; October, November, and December, were the eighth, ninth, and tenth months. Why continue to use these?

These very words to which he objects, have before undergone just such changes, and with some of them we but contend for their primal or derivative meanings, thus wresting them from erroneous applications with which they have been burthened by public sentiment. Death was a separation from life; hell, a covert, an unseen place, hence the abode of the dead, or the hidden trials of the soul; devil, evil, the cause of which is ignorance; God, good, the antithesis of evil or ignorance; religion, re-alignment to good or knowledge, hence, the soul of charity; Christianity, anointed with goodness, knowledge, or charity, so that those possessing this gift are the true Christians and those without it are anti-Christians.

I fully agree with Beecher and A. J. Davis in the meanings they attach to the words "religion" and "Christianity." The sentiment expressed by the latter in his definition of religion, "To love the lofty mount, the flowered valley, the waving forest and fragrant meadow," is exquisitely lovely, grand and true.

The expression of brother Jamieson, that a landscape painter must be very religious, while a blind man

would have no religion, is about as logical as that I adduce from the following definition:

Mechanics; those who manufacture articles of value from the crude products of the animal, vegetable, or mineral kingdoms. A blacksmith does not make silk hats, therefore a blacksmith is not a mechanic. A hatter makes silk hats, therefore a hatter must be very much of a mechanic.

When speaking of God he says: "An organized God could not be infinite. An unorganized God could not be intelligent." Nature is organized. Is it not infinite? Being thus organized it has intelligence. As nature the mere external expression, is represented by our bodies, so God, the real, the tangible, is represented by our souls. Will brother Jamieson answer me two questions, (which he will find no other than a negative reply will meet,) and then be kind enough to harmonize the answers with his later and better news that "God is dead?"

Can there be an effect without an equivalent cause?

Man is intelligent. Can aught save intelligence produce intelligence, its only equivalent?

I would be sorry, indeed, to see my godfather sink into the slough of atheism, and become compelled to look upon this beautiful world, and all the harmonic heavenly orbs, as being evolved from chaos by mere chance.

BOSTON CORRESPONDENCE.

EDITOR *PRESENT AGE*—Having been present at the late Anniversary in Music Hall, Boston, I have a word to say to your readers on the subject.

The speaking was fine and to the point, and the audience large and appreciative. Prof. Denton attacked errors and abuses of humankind in his usual off hand style, Sampson-like grasping the very pillars of the citadel of bigotry and superstition.

The mass of our people admire Denton, but now and then we hear one of our tender ones complain because he don't put his gloves on while handling theology. "He is so rough!"

The trouble is, some of us haven't got entirely rid of our orthodox corns, and Denton treads on them. Then we see some friend sitting in the audience with a big orthodox corn, and feel bad for him. Nevertheless Denton is doing his work, a work no one else can do, and doing it well.

Mrs. Palmer (late Nellie Brigham) spoke with her usual modesty, brilliancy and sound logic. She is a favorite with every body. I trust the rumors in circulation that she is about to withdraw from the lecture field, are without foundation. The cause of truth and progress can hardly spare such a true worker.

Miss Jennie Leys, a new star in our galaxy of speakers, followed, giving a brief and interesting account of how she became a Spiritualist. It would be well for all speakers who have a redundant style of expression to remember that long words do not of necessity cover great ideas. Theodore Parker was one of the profoundest thinkers, deepest reasoners, ablest scholars, and an extraordinary linguist, yet he always clothed his ideas in the most simple words. How simple the language with which the medium of Galilee clothes his beatitudes.

It was noticed with pain and mortification by many old Spiritualists, that although this meeting was called for the purpose of celebrating the advent of Spiritualism among us, and notwithstanding two of the prominent speakers were absent, creating a lack of the same, yet there sat in the audience immediately under the eye of the committee of arrangements, the man who first developed Spiritualism in Boston and New England. The man who opened his house for seances months before any one else thought of the thing, who hired halls and lectured in them gratuitously, in whose family was developed the first medium in New England, who published the first spiritual paper in the country, who freely gave of his time, talents, and money, for the cause in the day of small things, when it required pluck for one to announce himself a believer in spirit rappings.

There sat this man in the audience, neither invited to speak, nor to occupy a place on the platform.

In the name of common decency I would inquire of this committee, among whom I see the name of our good, kind hearted liberal John Wetherbee—what has Laroy Sunderland done, what great crime has he committed that on such an occasion as this of all others, this veteran pioneer should be thus snubbed?

Is this the way "the righteousness" of the Boston Spiritualists exceeds that of scribbles and pharisees? Is this the way to unite and own halls in Boston? Can we afford to thus ignore one of our ablest veterans? Will it pay?

In noble contrast the great hearted Denton, after making his opening speech, showed his appreciation of such petty malice by leaving his seat upon the platform, walking down to the audience, taking by his side during the whole evening! May the day hasten when we shall learn to do justice.

Boston, April 30, 1872.

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